A COMPARATIVE STUDY OF EXISTENTIAL

ANXIETY AND ITS SOLUTION IN THE WORKS

OF EMIL BRUNNER AND ROBERTO ASSAGIOLI

A Dissertation

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Doctor of Religion

by

Charles N. Gibbs
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This dissertation, written by

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The faculty committee through its courtesy and kindness has been most generous to me. My deep appreciation is extended to the committee chairman, Dr. Frank Kimper, and to members, Drs. F. Thomas Trotter and Donald D. Reisinger.

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INTRODUCTION

The purpose of this study is to discover sources of, and solutions to, existential anxiety presented by authorities representing the disciplines of theology and psychology. If existential anxiety is the basic problem for modern man, then finding an adequate solution to this problem will be of great objective value. Since so many investigations have been limited to only one discipline, the effort here is to harmonize the theological and psychological understanding of, and solution to, this central problem.

The discussion is limited to two authorities, Emil Brunner and Roberto Assagioli. Brunner was selected because he was an influential dialectical theologian. Assagioli was selected because he does not belong to one of the traditional "schools" of psychology, but presents an open and broad synthetic point of view.

Each author's understanding of the causes and solutions to the problem of anxiety are presented. Parts I and II are parallel in this respect and are not intended to relate to each other except by subject matter. In Part III each author's work is compared with the other. And finally, inferential conclusions are drawn which are deemed of value both to the
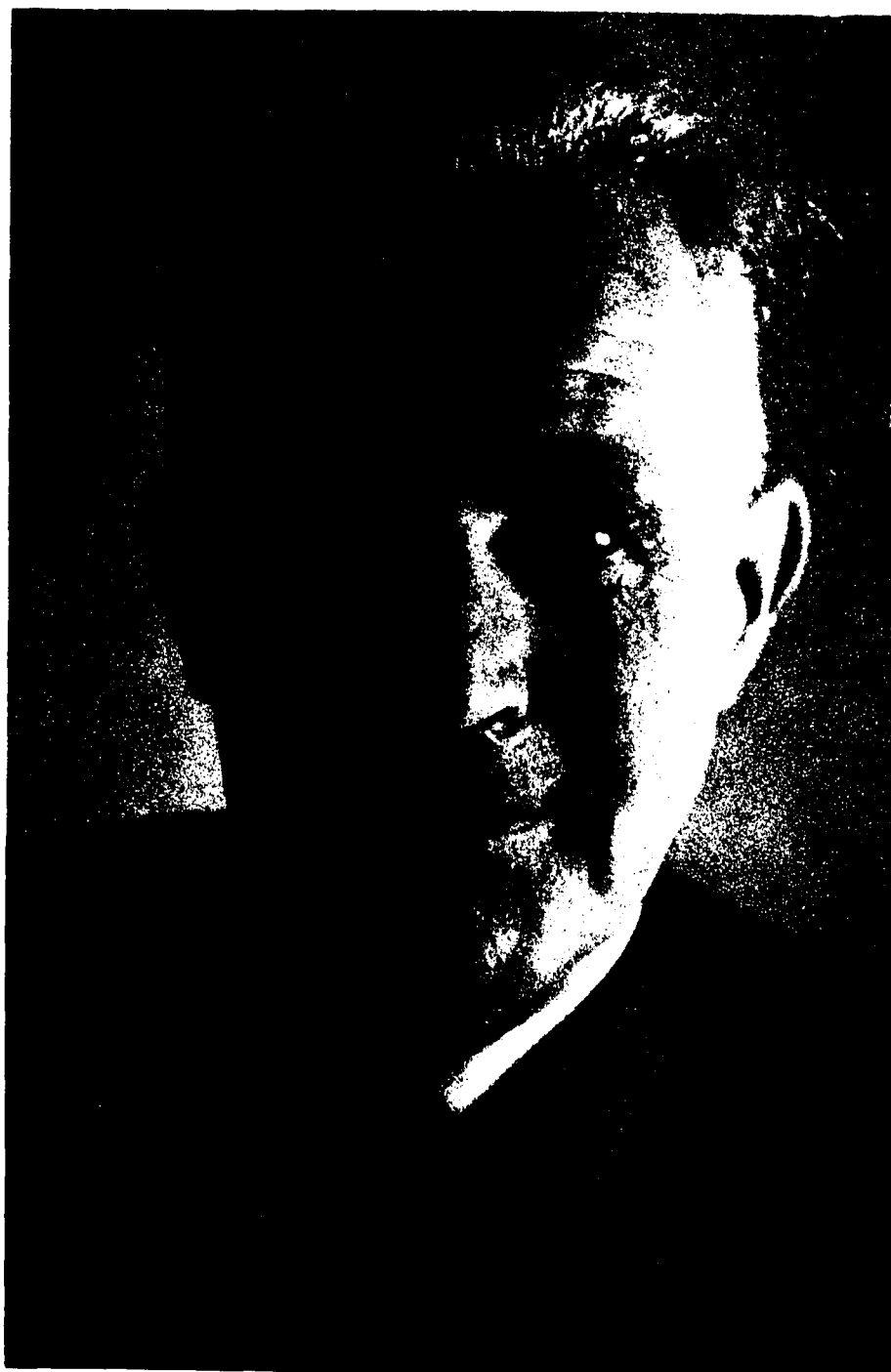
DR. EMIL BRUNNER

writer and to the reader.

The late Emil Brunner was made Privatdozent at the University of Zurich at the age of thirty-three, and two years later was appointed Professor of Systematic and Practical Theology. As an influential theologian, he has lectured at many universities in Europe and America. In 1953 he was appointed Professor of Christian Ethics and Philosophy at the International Christian University, Tokyo, Japan, but in 1955 returned to Zurich.

As a dialectician, Brunner may be expected to present many logical contradictions to his readers. While a close collegue of Barth, Brunner claims greater affinity to Kierkegaard. He is at home with the reformers and pre-reformers, as well as Bultmann, Buber, Gogarten, Tillich, Heim, Nygren and Heidegger.

For Brunner the theologian is really a wanderer between two worlds. His task is to crusade between the subjective - objective, the synthesis - antithesis, the I - Thou, the active - passive, and the self-revealing God - man surrendering self. And his scalpel must carefully delineate himself as participator - spectator regarding the subject. Brunner crusades between the Scylla of orthodoxy and the Charybdis of new pietism towards

the system he calls Biblical Faith. His tireless effort to remove the objective - subjective antitheses applied to the Word of God is most rewarding as he lifts Biblical truth to a new splendor.

The Philosophical and epistemoligical form into which Brunner's theological content is placed is that of the Great Dane, Kierkegaard. The objective - subjective antithesis was seriously challenged by Kierkegaard's existential philosophy to which Brunner has attached himself.

Roberto Assagioli was born in Venice, Italy, in 1888. He took his medical degree at the University of Florence, specializing in neurology and psychiatry, but pursuing at the same time psychological and philosophical studies. From 1911 to 1914 he was the editor of the scientific periodical, "Psiche". After practicing various methods of psychotherapy - such as suggestion, persuasion, and psychoanalysis - he evolved a new and comprehensive method, aiming to a complete reconstruction of the personality, called psychosynthesis, which he applies not only to patients, but also uses and teaches as a method of education and self-education. In 1926 he founded in Rome the "Institute of Psychosynthesis". In 1938 Assagioli's work became more and more difficult as the result of the hostility of the

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Fascist Government and he was forced to close the Institute. He was liberated by the Allied in 1944 and later reopened the Institute in Florence at Via San Domenico 16.

Writer and lecturer, Dr. Assagioli has traveled extensively in Switzerland, England, France, Holland, and America. His essays and articles, some of which have been translated into eight languages, number several hundred. He is greatly interested in the young, and especially in those who are particularly gifted.

At present, his professional activity is mainly dedicated to the "didactic psychosynthesis" of psychotherapists and educators. Dr. Assagioli is also the Chairman of Psychosynthesis Research Foundation, a non-profit educational corporation established in Deleware in 1957 to foster and support research in the field of psychology in regard to psychosynthesis.

PART I

EMIL BRUNNER ON EXISTENTIAL ANXIETY

CHAPTER I

BRUNNER'S QUESTIONS

A. "WHO IS MAN ?"

Man is a finite creature, a living organism who is unlike all other creatures in that he is created in the image of God, an image which indicates that man is related to the Spirit of God and to the creatureliness of nature.[1] Brunner discusses two images of man, the "formal" image and the "material" image. The "formal" image of man is that divine stamp which man cannot lose. The "material" image of man is that image of himself discovered as sinful. Man feels lost as sinner who can do nothing to rectify his lostness. Brunner insists that man becomes true man only by responding to the divine encounter. Such an encounter is described as God addressing man and inviting man to respond in true fellowship.[2] If man responds, he then becomes truly authentic, made in the likeness of God. The human being is endowed with the ability

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[1]Harold E. Hatt, Cybernetics and the Image of Man (New York: Abingdon Press, 1968), p. 56.

[2]Ibid.

to respond, and is always understood as "being in decision",
as accepting or rejecting a destiny full of responsibility.[3] The
ability to respond is part of what it means to be in the image
of God. When man responds favorably to his being addressed
by God's Word, he is in the likeness of God. Brunner sees
God as creator and man as creature. God's creative act
suggests that He is the subject of creative reality (subjects
take action). Man as creature is the object of God's creative
reality.

Man is created an independent being and, although para-
doxical, he is able to reach his most meaningful and highest
degree of freedom by becoming entirely dependent upon God
through self-surrender.[4] At the moment man responds to God's
self-revelation and experiences God as the "Thou", then and
only then does man truly become an "I", consummating the
"I" - "Thou" relation in fellowship. Man is spiritually related
to God on the basis of creation. God's intent for spiritual

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[3]Emil Brunner, Man In Revolt (Philadelphia: Westminster
Press, 1947), p. 440.

[4]Emil Brunner, Truth As Encounter (Philadelphia: West-
minster Press, 1943 - 1964), p. 93.

relationship is a potential built into man the creature. The spiritual relationship becomes factual when man actualizes that potential of givenness.

B. "WHAT IS MAN'S PROBLEM?"

So, man's central problem is found in the abuse of his freedom. Man is free to decide his own destiny which means he is responsible for that choice. His primal freedom* appears to be ruined when each man begins to deify his own autonomy.[5] This is the cardinal sin according to Brunner who sees "self-assertion" to be the expression of abused freedom and the deification of man against the deification of God. This act is to sin and break the original divine-human relationship. Man is entrapped because of his own doing. The door is shut behind him and he cannot extricate himself.[6] God, then, addressess sinful man in the Gospel of Christ and thus re-opens the door. Man's problem is to decide to exercise true liberty

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[5]Emil Brunner, _Dogmatics_ (Philadelphia: Westminster Press, 1949 - 1960), III, pp. 143 - 145.

[6]_Ibid._, II, pp. 130 - 135.

*Primal freedom for Brunner means the state of man's freedom before his fall.

(John 8:36) found in the Son, or to remain in his self-autonomous false freedom.[7] It is impossible for man not to decide. Brunner feels that man cannot create salvation or faith, both of which are gifts; but man can decide to accept these gifts. The focus of the problem, then, is on the choice of man. If he decides to make no choice for faith or unfaith, his "no choice" is none-the-less a decision.[8] Any decision other than a "yes" decision is in fact a "no" decision. It is a rejection of the divine love encountered. It is in the "yes decision for God" that obedient man finds his destiny[9] of eternal joy, fulfillment, and peace. In a "yes" decision man chooses to affirm his eternal election rather than fulfill a predestined plan for his life which is outside his own choice.[10] Brunner emphasizes man's freedom to choose rather than God pre-determining man's choices. Man's freedom to choose also implies God's freedom in Christ to elect, and outside Christ to reject.[11]

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[7]Brunner, Truth As Encounter, p. 120.

[8]Brunner, Dogmatics, III, p. 10.

[9]Ibid., I, p. 305.   [10]Ibid., I, p. 306.

[11]Ibid., I, p. 334.

C. "WHY IS MAN ANXIOUS?"

When man discovers that his autonomy is used to rebell against God, this act becomes sinful. Man is anxious because of this sin. His declaration of independence and separation from his Creator is man's own self-devised entrappment and the basic cause of his anxiety.[12] Man is caught in the existential trap of decision making. In short, his plight is that he is to be damned if he asserts his autonomous will. If he decides not to respond to the divine address, the result is the same. Brunner's answer is that salvation does not come to man from within history but from <u>beyond</u> history. But even so, because of man's finitude, the divine-human encounter poses almost an endless list of seeming contradictions: darkness - light, death - life, perdition - salvation, judgment - grace, guilt - forgiveness, and sin - redemption.

Because of man's sin of self-deification, he is anxious. His anxiety manifests it self in existential feelings of helplessness, despair, fear, guilt, loneliness, condemnation, and separation. Brunner adopts the following schema (Figure I) to

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[12]Brunner, <u>Man In Revolt</u>, pp. 170 - 175.

Existence of Man in Time - Brunner's concept of Anxiety.[13]

FUTURE

Death

Satanic evil

Freedom

Choice

PRESENT

Finitude, Fate

Meaninglessness,

Emptiness, loneliness

and despair

PAST

Anxiety

Sin, Guilt

Condemnation

Separation

FAITH

Rootedness, atonement

Faith

Responsibility

HOPE

Resurrection

Faith beyond

death

LOVE

Identity

Meaning of creation

man, history

and time

Figure I

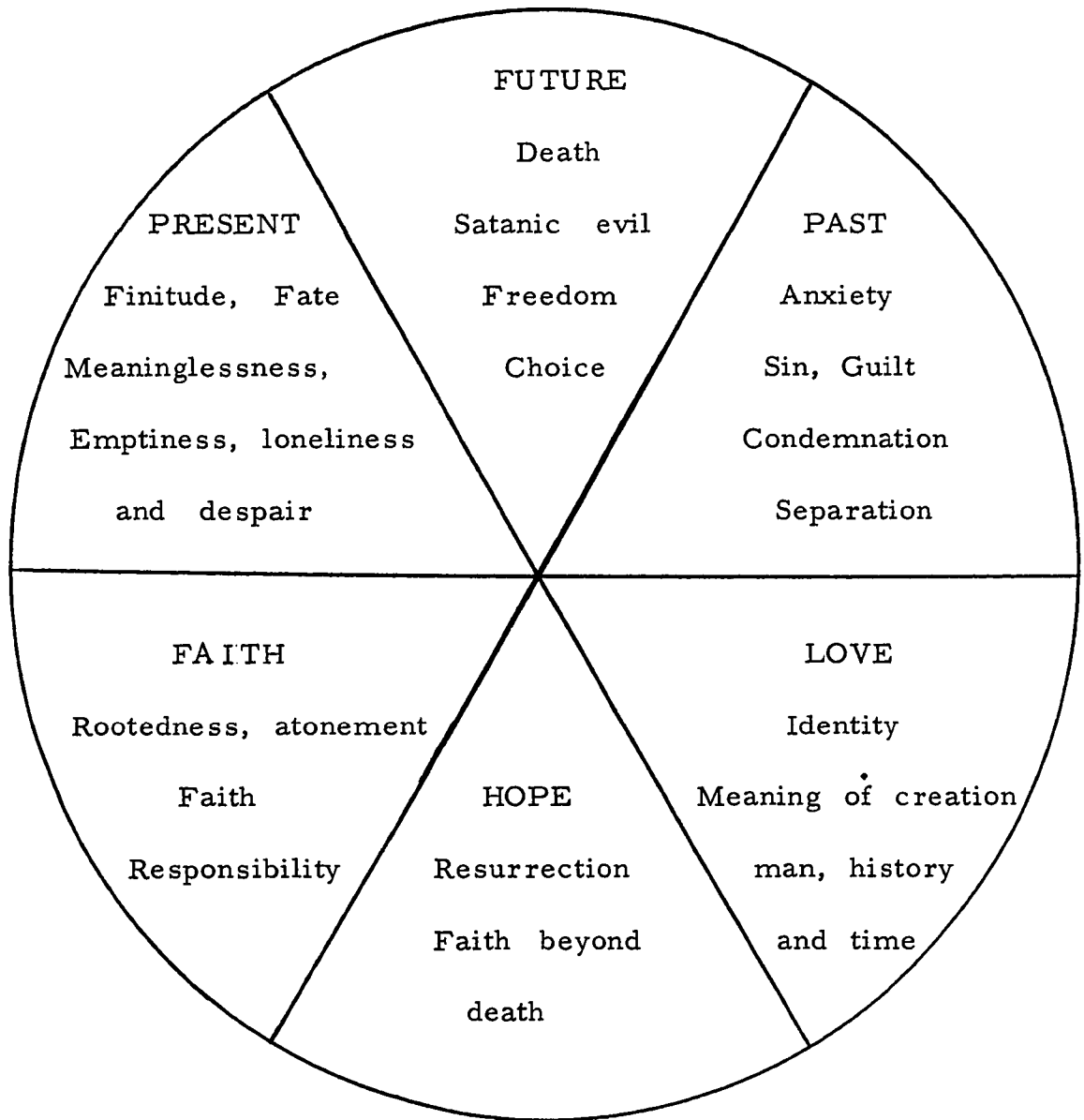[13]Brunner, _Faith, Hope and Love_ (Philadelphia: Westminster Press, 1956).

explain the positive concepts for dealing with existential anxieties. His concepts are based upon St. Paul's trilogy found in I Corinthians 13. Because man has the ability to transcend himself in time, past, present, and future, the anxieties of man are found in all three dimensions. As man reflects upon his plight in the three dimensions of time, certain anxieties become most real to him. The Christian system offers man correctives which correspond to his existential "givens" in times, past, present, and future. Upon this above paradigm hangs the bulk of Brunner's theology. This paper offers no detailed analysis of Brunner's theology but, instead, offers a closer look at the paradigm devised to relate Brunner's dialectical (or crises) theology to the existential anxieties in man.

We have noted sin, for Brunner, to be man's deep desire to be independent from God. That declaration of independence is termed as open rebellion and apostasy from God resulting in self-deification (Romans 8:7).[14] Such sin is not so deterministic as though it cannot be avoided. But sin is an act leading to immediate alienation from God. Man can

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[14]Brunner, Dogmatics, II, pp. 94, 105.

do nothing about the alienation. Such arragance is the wrong kind of personal existence. Brunner agrees with Kierkegaard that sin is a <u>Sickness Unto Death</u>. Just being in the world apart from God is <u>Being Unto Death</u>, the stimulus of anxiety:

> That is the fatal decision which has been made irrevocable; by falling away from God, man has indeed fallen away from being good. Through sin he has become a sinner. The sinner ought to do good! The godless man, the enemy of God, ought to love God! This he cannot do; not only does this mean that he cannot do it wholly or perfectly; he cannot do it at all. This is so because the presupposition is lacking, existence in the love of God. How could he who is not in love, love? Just as a person who is no longer in the water cannot swim, or a person who is not in the air cannot fly, so a person who is no longer in love, cannot love. If, however, he cannot love - love as one loves in God - then he can no longer fulfill the meaning of his life, that which gives to his life its genuinely human character. He can no longer fulfill the divine meaning of his life, not only in part but not at all; and not only for a time, until he has regained it, but never again. The eye which has once been blinded can never see again; the connection with God once broken cannot be reunited; the love of God which has been lost cannot be regained.[15]

Because of his lost status, man feels that anxiety of condemnation and wrath from God. He feels hopeless and helpless to bridge the chasm of separation. The Law was supposed to help man. Though foreign to man's original relationship with God, the Law came in beside (Romans 5:20) as the

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[15]Brunner, <u>Man in Revolt</u>, pp. 270 - 271.

wrathful answer of God on the one hand and to bring sin to a head on the other.[16] God's wrath is revealed in the curse of the Law which evokes man's anxiety, especially when he finds the impossibility of achieving redemption on his own (non posse non peccare - Augustine).[17] It was in the very bondage of "being unto death" that St. Paul experienced his own existential anxiety (Romans 7:27). We are children of wrath and have lost all power to know ourselves.[18]

Man feels existential guilt and is anxious either because he has acted against God or that he has failed to make a decision at all, and thus fails to actualize his potential for fulfillment. On the one hand, man feels that his guilt stands between himself and God[19] while on the other hand guilt stands between man and his potential. In either case, there is nothing man can do to correct his guilt or make righteous his sinful acts of poor decisions.

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[16]Brunner, _Dogmatics_, II, p. 121; _Truth As Encounter_, p. 121.

[17]Brunner, _Dogmatics_, II, p. 122.

[18]Brunner, _Dogmatics_, I, p. 273; III, p. 434; _Man In Revolt_, p. 135; _Truth As Encounter_, p. 161.

[19]Brunner, _Dogmatics_, II, pp. 130 - 135.

> We are now guilty for the past. We have to give account of our past to him, the Judge, who knows it. If we forget about it, he does not. If we do not take it seriously, he does. Still, even if we remember our past as guilt, we cannot do anything about it. If I may speak again in the terms of business, the mortgage is not in our hands; forgiveness is his prerogative. He does forgive, but he does it so that it becomes clear to us how seriously he takes our guilt. It costs him nothing less than the life of His Son. In reaching out to us he has to wade, so to speak, through our guilt. He wants to show His love for us. He shows it at the same time that He shows us our guilt: that is the cross of Christ.[20]

Man's unreadiness to repent inevitable brings upon himself the wrath of God, or more dialectically, divine grace becomes judgment where it is not met with readiness to repent. Man is thus existentially helpless to rectify his conditions of being in sin, condemnation, guilt, and separation. He is anxious about his being cut off from God. But there is still hope because even in sin, man is bound to God who is always our Father.[21]

But man's ability to transcend time into the past resulting in the above anxieties is not the limit of his existence in time. He can project himself into the future, a projection which is equally liable to evoke anticipatory anxiety over the

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[20]Brunner, Faith, Hope and Love, p. 31.

[21]Brunner, Truth As Encounter, pp. 150-151.

fact of facing death and non-being. Man's death results in his perverting his true primal humanity and his attempt to alter the face of God.[22]

> God, who stands in relation to man first of all as the one who makes demands, not as the one who gives, is the God whose face has been disfigured, the angry God. The curse of the law is existence-unto-death.[23]

Man, like the leaf separated from the tree moves on in his existence unto death, the wages of sin, which destroys the very roots of life in God. Man is, furthermore, aware of his distinctive "response-ability" differing him from all other creatures. This awareness makes his death all the more tragic to him.

> This certain knowledge of his inevitable fate of death lies like a shadow over his whole life. Only man goes consciously toward his death, and to his death. He alone knows what he loses in death. And just in proportion as man reflects upon his otherness, in proposition as he recognized that he - and he alone - is a person, his death becomes to him an impenetrable mystery.[24]

We cannot base our hopes for life on the Platonic doctrine of "immortality of the soul". Brunner informs us that this doctrine is foreign to the Christian system of things.[25] Where

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[22]Brunner, <u>Man In Revolt,</u> p. 11.   [23]<u>Ibid.,</u> p. 165.

[24]Brunner, <u>Dogmatics,</u> III, p. 382.   [25]<u>Ibid.,</u> III, p. 386.

sin rules, death also rules. Man is quite naturally anxious about the fact of death; however, from the beginning it was not so. He was not created for death but as an eternal being. Death entered as a hostile intruder. Existential anxiety over death goes beyond worry about physical death. A nihilistic view of death would make it easier, but "thanatos" in Pauline thought is something more complex than the facts of physical death. One has only to consider the fear, agony, uncertainty and bad conscience which precede and accompany being unto death.

> Fear of life is always fear of death. "In the world ye have tribulation" or "fear", namely, of death; but this does not simply mean the fear of fading out to or ceasing to be, but still more, the fear of not fading out and of not ceasing to be.[26]

It is most difficult for man to accept his finitude. He begins a life-long struggle to ward off death, culminating in more anxiety about his non-being.

Without transcending the self into the past or the future, man by his experiencing of his being in the present soon is aware of existential anxieties of finitude, fate, meaninglessness, emptiness, loneliness, and despair. When man searches the

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[26]Brunner, _Man In Revolt_, p. 470.

heavens, or makes a great discovery beyond himself, he quickly realizes his finitude and dependency. Even corporate finitude (human totalitarianism) gradually is eroded by the sands of time etching the truth of the sovereignity of God alone.[27] Brunner argues that all created things are finite. Man is a created thing; therefore, man is finite. While tautological, it is none-the-less true that to know God as Creator is to know ourselves as creatures, free, but limited and finite.[28] When he contrasts his highest engagements of beauty, holiness, and love with the imperfect world of his personal experiences, he is anxiously aware of his own finitude.

> Man is not at home with himself; as he is, he cannot come to terms with himself. He desires to be and to express himself as that which he is; yet at the same time he does not want to be what he is. Hence he conceals himself behind his ideals. He is ashamed of his naked existence as it is. He cannot tolerate it; he feels that in some way or other he must live for a future existence in order to endure his own view of himself.[29]

With such an existential awareness of finitude, man wonders what his fate is. His answer is usually finitude and

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[27]Emil Brunner, _Justice and The Social Order_ (New York: Harper & Brothers, 1945), p. 75.

[28]Brunner, _Man In Revolt_, p. 170.

[29]_Ibid._, p. 20.

death. He spends billions of dollars in entertainment to rid his mind and conscience of present existential anxieties. He may even imitate those he hires to entertain himself and runs the risk of living the life of another rather than his own. Still, man is unaware and uncertain of his fate and that ignorance is anxiety-producing.

> This "unknowing" knowledge, this undefined anxiety about what is coming, throws its shadow over all human life. It is the downward current of the river which is hurrying towards the cataract, and is already swirling from its effects.[30]

The Greek ideas of fate did not die with the fifth century writers. Men still wrestle in blindness with their future destinies and fortunes. A good man appears to be innocent prey to blind fate. Reversal and recognition are existential as well as poetic. Tragedy not only surrounds the guilty, but also the innocent. For the Greeks justice was not so much a problem in their morally neutral universe. Knowledge was central for their knowing the structure of neutrality and its boundary lines of limitation. The enemy was ignorance depicted by blindness. Destruction is the fate of good men who do not know the structures of finite existence. Man is not guilty of

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[30]Ibid., p. 166.

moral wrong as much as by ignorance (evil). Self-knowledge is salvation for the Greek mind. But Brunner takes a strong Biblical position on dealing with fate. For him all tregedy takes place under the umbrella of God's providential care. Against blind or tragic fate, Brunner pits the Christian correctives, described below.

Other existential anxieties of man who dwells upon the present tense in his life are meaninglessness, emptiness, and despair. Without meaning man lives "for the day" like the mayfly and then disappears. He feels annihilated apart from meaning and anxiously engages in the multi-billion dollar drug industry to produce a non-anxious chemical man. Nor is man's answer to meaninglessness found in the state whether democratic or totalitarian for neither can save him from the ultimate end of meaninglessness - death and destruction.[31] To reduce the existential anxiety of meaninglessness, man often turns to sheer activism, the last stop before despair. With Kierkegaard, Brunner claims despair to be the most dangerous of all illnessess since it is the end product of "man for himself" as the measure of all reality. Apart from faith, Brunner would

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[31]Brunner, Justice and The Social Order, p. 203.

agree with Freud that man's future is an illusion in which
there is no hope and that man lives by self-deception.[32]

Existential anxiety is also seen in man who chooses to
be alone, at times, but never chooses to be lonely. It is very
painful for man to be lonely, especially in the crowd. When
man asserts his independence, that is what he gets, but the
price is existential loneliness and isolation. The soul of the
lonely man is severed from the mind. Our being-in-whole is
now fractured as the soul of broken man sinks down into
unconsciousness. The mind is left to become arid without
meaning, without genuine rational and logical content.

> There remains a naked brutal will without feeling, with-
> out sentiment. Thought becomes rigid, since it lacks the
> softness and vitality of feeling. Man can only think in an
> objective way, and as the final product of this object way
> of thinking he produces the idea of a world mechanism in
> which he himself no longer has any meaning, and a techni-
> cal civilization which robs life of all spontaneity. The
> "cerebrating animal" can do no more than build machines
> and see mechanisms.[33]

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[32]Brunner, Dogmatics, III, p. 352.

[33]Brunner, Man In Revolt, p. 368.

CHAPTER II

BRUNNER'S SOLUTION?

Brunner's solution to existential anxiety in all three

tenses may be summarized in general by one word: "faith". By

this word Brunner is saying, "I do not belong to myself, but I

belong to another master."[1] Brunner does not mean "morality"

alone when he speaks of faith (pistis). God addresses man in

the "kerygma" and man responds in faith to say, "Yes" to God.

Trust, obedience, and hope all belong to faith. It is not a

gnostic understanding; nor is it a system of doctrine. In

Brunner's dialectical terms, he states that faith is not a "work",

but a gift, and at the same time and in the highest sense, it

is man's action.[2] God's self-communication is completed in

faith as man wholly mirrors back God's glory and kindness.

The double act of acceptance and self-surrender has taken

place in faith. Unman has now become authentic man and is

now made righteous before God and justified on the basis of

faith. Because of man's response to God's self-disclosure in

the historic Christ-event of the past, Brunner contends that all

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[1]Emil Brunner, Dogmatics (Philadelphia: Westminster Press, 1960), III, p. 141.

[2]Ibid., III, pp. 165 - 166.

of man's anxieties are absolved which are past oriented; as sin, guilt, condemnation, wrath, and separation.

Faith is not to be confused with "proofs" for the existence of God; nor the products of human reason. Mystical religions have their dynamics in experience, primitive religions in numinous things and events, and philosophical religions in knowledge. Faith described in the New Testament is all of those things, yet it is none of them. Christian faith may well fit into a diverse number of philosophies without being identified with them.[3] Even the "fides historia" is not a faith of trust, but a faith in fact. "Pistis" is not "credeve" or an intellectual exercise. "Glaube" and "glauben" (believe and faith) come closer to identifying faith since both words, unlike Latin, are derived from an identical root. Brunner agrees with the reformers' principle of "sola fide". Articles of faith and doctrine may define "kerygma" but are never to be identified with it.

As anxiety over fate and death encounter one's total being, to be an antidote to such anxiety faith must do the same. So one lets his entire being be addressed by God and

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[3]Brunner, Truth As Encounter, (Philadelphia: Westminster Press, 1943 - 1964), p. 58.

acknowledge His complete authority without reserve over one's total being.[4] This is "pistis" in contrast to belief in doctrine. Faith is personal assurance.

> What Paul and Luther call "justification by faith" is not a doctrine that is to be believed. It is rather God's personal assurance in which he addresses "me" in spite of my sin as His beloved Son, an assurance that I ought to believe and can believe because it is based upon the reconciliating act of His Son Jesus Christ; and in this historical event, which can be known by me in faith as the perfect self-communication of God, the self-bestowing love of God is revealed to me at the same time as the depth of my own sin. The omnipotence of God reveals itself in the weakness of man, life in the form of death. For this reason my knowledge of God in faith as inconceivable unconditional love becomes at the same time my understanding of myself as a sinner.[5]

Then our knowledge of Christ is our own and not dependent on the authority of the Apostles.[6] Psychological categories cannot exhaust the Reformation concept of faith so the charge that it is "purely a matter of feeling" is a false charge. Man has lost his original and true nature, but on the basis of faith God has given him back his lost origin. He is justified by means of faith (sola fide). This is God's

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[4]Emil Brunner, The Word and The World (London: Student Christian Movement Press, 1931), p. 67.

[5]Brunner, Dogmatics, III, p. 192.   [6]Ibid., III, p. 198.

righteous act and my total participation in it means that my

faith counts before God as righteousness. Estrangement, lone-

liness, and separation are gone as I am immersed in the

"strange work" of God. He says, "You are my son." Justi-

fying faith discloses to us that all religion is a last and high-

est attempt of man to find his own security.[7]

Brunner concludes that faith is not knowledge in an

objectivistic way. Self-understanding is not faith. Therapy

does not take place in man until a therapist allows his client

to communicate himself. Divine self-disclosure sets the climate

for faith.[8] Brunner states that faith is polar distance from

objective knowledge.

> For it comes into being not by the exclusion, as far as
> possible, of the subject, but on the contrary only when the
> subject is totally engaged, fully present, and committed -
> as indeed it is not an object that he knows, but the Abso-
> lute Subject. Further, it is not knowledge of the same
> kind as understanding. It comes into existence only at the
> boundaries of understanding, where we indeed know ourselves
> to be responsible, but do not understand whence the call
> comes that makes us responsible. And yet it is a self-
> understanding, namely the self-understanding which results
> from God's self-impartation. This takes place where the
> same God who declares that I belong to Him and that I
> am guilty, at the same time forgives my sin and guilt and
> promises me sonship.[9]

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[7]Ibid., III, p. 206. [8]Ibid., III, p. 254. [9]Ibid., III, p. 259.

Man's anxious turning point from death to life occurs when he submits to the divine judgment, abandons his resistances, and flees from the God of wrath to the God of grace.[10]

In short, man is responsible for his acts whether toward God, the state, community or self. With God, man's responsibility is faith, obedience, and communion. With the state, man has responsibility regarding constituted law and order mingled with justice. And with society, man has the responsibility to become involved (within due bounds of his culture) with his fellow man in communion. The divine call to all men alike is that man accept the responsibility for his own life in relation to that divine invitation. Man's consciousness of responsibility remains dim until he is addressed by God through His Word and then this God is revealed in His majesty as Lord.[11]

The direct result of faith is "rootedness" which is man's existential need in resolving his anxiety over separation from God. (See Figure I on page 7) Man's rootedness is in God based on the fact that God is Spirit and man has a spirit. He received his spirit from God differently from the way in which he received his body. Man is always and at all times rooted

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[10]Ibid., I, p. 170.   [11]Ibid., I, p. 141.

in God. It is both the nature of man's being (object) as well as the nature of God's (subject) self-disclosure being. God's commitment is always to man, a commitment which can be broken only by man. God meets man in such a way that He claims man unconditionally for Himself. This act is because of man's need and not God's. According to Brunner, man is rooted in the absolute, omnipotent, omniscient, and personal perfect God even though God has chosen some self-limitations contrary to the doctrine of "potestas absoluta".

Man is rooted in God by His Spirit and His Word on the basis of his faith. The indwelling paraclete insures man's rootedness as he is continually confronted by the Word of God. By faith, man is rooted in the Holy Spirit, the guarantee of man's inheritance. Man has traditional roots but is not rooted in tradition such as that explained by the Papacy. Man is rooted in the Word but not in a book (Paper Pope).

> To us, who have not seen Him in the flesh, and as the Risen Lord, He does not come in the same form as He can to those who saw Him when He met them as their Risen Lord. And yet He comes to us as the same, and He is truly present to us. To us also He reveals Himself; but He reveals Himself to us through the revelation of the apostolic testimony in their narrative and their teaching concerning Him, the Christ. When the eye -

witnessess were no longer in this earthly life, the Church was so conscious of the revelatory power of the Apostles' Word that she called it <u>the</u> "Word of God", pure and simple.[12]

Brunner has a deep respect for Form Biblical Criticism which assists him in distinguishing between gold and the ore containing gold. It is foolish to confuse the message with the material or the babe with the crib.[13] The message of the Word must strike the conscience for Brunner and Luther before it can lead to genuine "pistis" and correct the anxieties evolving from man's past.

Another solution to man's anxiety focuses on man's existential guilt. The solution is not found in what man can do for himself but what God has done in his point of contact (John 3:16). It is God's grace which pronounces us free from guilt. Dialectically, however, man must be willing to say, "No" to his wretchedness before he can say, "Yes" to the divine invitation. None is excluded who makes this faith response. Existential guilt derived from man's "not deciding" is resolved by this response to God's gracious act in the

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[12]Brunner, <u>Truth As Encounter</u>, p. 78.

[13]Brunner, <u>The Word and The World</u>, p. 84.

Christ-event. The solution to our guilt problem, then, is both the righteousness of God on the one hand and the righteousness of faith on the other. Man is free from guilt as he is brought into a new relationship to God by the atonement of Jesus Christ. This guilt can be removed only by God who does not "forget it" (Schleiermacher). It is not removed by casting it behind you (Fichte), not by stating "God is never angry and guilt is a misunderstanding" (Ritschl), or that it is the lack of trust in God (Abelard). Brunner believes these methods and answers merely heighten guilt. Guilt is nullified by the cross of Christ; God's act of reconciliation when the just died for the unjust.

Because the future involves death and non-being, man is existentially anxious; but God offers man the correctives of hope and assurance. When man is worried about the future, he experiences anticipatory anxiety which may vary from mild uneasiness all the way to panic. Jesus' example of anxiety and dread in the garden is an example of anticipatory anxiety. Man is also anxious at times when he transcends the present into the future. The very fact of death in the future may cause anxiety in the present.

By hope man lives in the future, and this, as we have already said, belongs to the character of life as human. A man who did not live in the future would not be human. Hope, however, is only one of the modes of anticipating the future. There is also fear; there is anxiety, and there are provisions and planning. Hope, fear, and anxiety are passive forms of the expectation of coming things, or the expectation of either good or bad things to come or of uncertainity about the character of what is to come. Planning, however, is the active form implying man's control of his future.[14]

Brunner believes anxieties over the future are corrected by hopes in the present; but hopes based upon that which is not seen. He suggests accepting the Christ of history as the first ground for hope because He has overcome the world. Hope is not to be placed on the fallacious belief of Universal Progress, a belief that in only two hundred years old. We rightly fear death and annihiliation except for Christian hope which makes all fear and worry unnecessary. Christ has assured man that nothing can prevail against His Kingdom into which he may be "born again unto a living hope". Hope has the same content as faith allowing man now to see through the glass dimly, but then face to face.

The ground of Christian hope is none other than the ground of Christian faith, namely, and exclusively God's self-communication as it creates faith through the witness

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[14]Emil Brunner, Faith, Hope and Love (Philadelphia: Westminster Press, 1956), p. 37

of Jesus Christ. This is also the clear declaration of the authoritative Apostles, particularly of Paul and John. But this hope is not based on the witness of the Apostles, but on Jesus Christ Himself as we apprehend Him and He apprehends us in their witness. Just as He is our righteousness and our life, so is He our future, our hope. He is the consummation, the fulfillment of the prophetic promise. On Him alone Christian hope is based; not on any apocalyptic or eschatological statements of scripture. For He Himself is the self-communication of God. He Himself is "Immanual", God with us. Through Him we possess God as the One who is coming to us.[15]

Christ's victory over death and the grave is our victory on the basis of faith, and that faith is the ground of our hope. He is saying in effect, "You need not worry about your future; your future is guaranteed in me. Your resurrection from death is guaranteed because of my resurrection." Our faith in the post-resurrection experiences offers us hope expressed by the Apostolic witnessess (not hallucinagenic experiences at all).

Brunner contends that it is impossible for man to deal with anxieties in the present tense unless he discovers meaning in his life. To live before a God who reveals Himself to man gives man a meaningful status. Man discovers his creatureness and equipment to be unique in many ways which presupposes a purpose before God in limited freedom.

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[15]Brunner, _Dogmatics_, III, p. 340.

> In this view man's being may be wrongly defined, yet it is defined as human; the meaning of life may be misinterpreted, but it is admitted that life has meaning. We have no right to ignore this fundamental affinity, however great may be the difference in every other direction.[16]

Man is created to be goal-directed. His life has meaning as he strives toward those goals. The highest goal of man in history is found after the search for that which was lost: the original state of man. Brunner describes the ultimate meaning as a "new man who is created a new creature by the divine verdict of justification." His self-awareness before God offers man a higher noetic quality of experience in the "I - Thou" relationship. Man's meaning in life is true communion with God.

Existentialists agree that an unsolved identity problem is another source of anxiety. Brunner's solution to this problem is in man's discovering his true meaning before God. Though negative, a basic meaning in understanding his identity is that man is not the center of the world.

> God, not man, is the center; this truth must be expressed not only in theory but in practice. Hence this message is not concerned with "God in Himself", but with "God for

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[16]Emil Brunner, Man In Revolt (Philadelphia: Westminster Press, 1947), p. 261.

us", the God who manifests His nature and His will in the Son of Man, in order that in man this center may once more become the true center. The great obstacle to this, however, is that view of himself held by man; to overcome this misunderstanding of man about himself, to which he clings as a supreme good, is the revealed will of God, and the act in which this resistance is overcome is faith. The understanding of man's being is decided in faith or unbelief; in the fact, that is, whether God or man is the center.[17]

God is not anthropomorphic but man's true identity is that he is theomorphic. It is not as though man is created in a finished state as are other animals. Unfinished man finds meaningful identity in the providential workshop where he chooses the path and decides the goals for his ultimate destiny of being separated apart from creation for God. Man's true identity is that of "son" not as servant or slave, in the love-relation to God.

He knows that he is preserved by God for redemption; he knows no other meaning of his existence than this, which is the whole meaning and the final meaning, the Telos, not a Telos. For this very reason, however, the fact of "non-preservation", death, even what is called "premature" death, cannot alter this meaning. "Whether we live or die, we are the Lord's."[18]

This supreme relationship which offers man true identity and meaning in turn offers meaning to all other experiences of man

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[17]Ibid., p. 9.

[18]Brunner, Dogmatics, II, p. 159.

as history, time, institutions and society. Eschatology takes on a bold new and positive meaning rather than one of dread of being unto death. It means being unto life.

Brunner's key idea is to approach man's problem on the basis of time. Man's ability to transcend time is his given. Some of the most biting anxieties are those experienced in the present tense. Brunner offers the solution of the love (agape) concept initiated by God. The diagram on page 7 lists present anxieties as finitude, fate, meaninglessness, emptiness, loneliness and despair. Then our author sees agape as the key-stone which facilitates correctives of identity, meaning for man, creation, history, community and time. This highest of love (agape) is the desire to impart the very self to another as God has done through His Son, not because of us but in spite of us. "Agape" is unmotivated love and the only basis by which a man becomes an "I" and others become "Thous". This "core to core" relationship sets in motion a new ethic, and a new social order based on a new concept of justice wherein man's rights are guaranteed and not demanded. But love goes beyond justice. Justice is understood to precede love.

Love is always more than the recognition of the rights
of the human being, but, for that very reason, it can never
deny that the other has a right to this or that on the
assumption that there can be more more talk of justice
where love is. That is only true when the other has
first got his rights, where he has been given his due, not
out of compassion, but out of justice. The labourer has a
right to a just wage; he is therefore right to protest when
the wage to which he has a right is offered to him as
alms, as a gift of love. The real gift of love only begins
where justice has already been done, for it is that which
is beyond justice.[19]

One may practice justice without "agape" but one cannot

practice "agape" without justice. "Agape" includes justice.

Those who practice "agape" will seek the loving community

for fulfillment. "Man cannot be man by himself; he can only

be man in community."[20] Community is the place where man

fulfills his destiny, his responsibility, his identity by faith in

love. There is a unique truth that can be obtained only "in

community". Brunner calls this the "ekklesia", the corporate

body called apart from the world.

In that love the "Ekklesia" has its existence as the
human fellowship which is rooted in the love of God. It
is charged and commissioned to bear witness to his love.
The Lord uses its Word of witness to continue His work

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[19]Emil Brunner, Justice and The Social Order (New
York: Harper & Brothers, 1945), pp. 129 - 130.

[20]Brunner, Man In Revolt, p. 106.

of self-communication. The "Ekklesia" thus becomes an instrument, a means, in the hand of God for the building of His Kingdom, for the establishment of His Lordship among men.[21]

The Church, therefore, is to demonstrate this "agape" to the world, the very object of God's "agape". The Church as the body of Christ is God's self-representation to the world whose end is the perfected Kingdom of God.

To summarize, then, Brunner believes man's problems of anxiety are found in the three time concepts of past, present, and future. The Christian system is explained in terms faith, love, and hope which are offered by Brunner as correctives to man's problems of anxiety.

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[21]Brunner, Dogmatics, III, p. 138.

PART II

ANXIETY DEFINED AND RESOLVED

BY PSYCHOSYNTHESIS AS DEVELOPED

BY ROBERTO ASSAGIOLI

CHAPTER I I I

INTRODUCTION

A. HISTORICAL OUTLINE OF ASSAGIOLI'S

DEVELOPMENT OF PSYCHOSYNTHESIS

A beginning of my conception of psychosynthesis was contained in my doctorial thesis on Psychoanalysis (1910), in which I pointed out what I considered to be some of the limitations of Freud's views.

In 1911 I presented my view on the unconscious in a paper at the "International Congress of Philosophy" in Bologna.

Then I gradually developed my ideas and combined in my psychotherapeutic practice the use of various techniques of psychotherapy, presenting my views in many lectures and published articles and pamphlets, among which was one in English in the year 1927 with the title "A New Method of Healing -- Psychosynthesis".

In 1926 the "Istituto di Psicosintesi" was founded in Rome with the purpose of developing, applying, and teaching the various techniques of psychotherapy and of psychosynthesis of patients and in the educational field, of pupils. World War I I halted these activities, but from 1946 onwards courses of lectures on psychosynthesis, on psychological types, etc., were given in Italy, Switzerland, and England; and further articles and pamphlets were published in various languages. .

In 1957 the "Psychosynthesis Research Foundation" was incorporated in the United States and the "Istituto di Psiconsintesi" resumed its activities in Florence, Italy (Via San Domenico 16).

In 1959 the "Centre de Psychosynthese" was founded in Paris, directed by Jean Guilhot, MD (11 rue Franquet, Paris 15e).

From 1960 to date Dr. Triant Triantafyllou of Athens has translated and published in Greek various writings on psychosynthesis. These have been distributed through the Psychoeducational Centre, Studies and Coordination Agency, Ministry of Education, Athens, Greece.

In 1965 the Indian Institute of Psychosynthesis was founded at Moradabad by Prof. J. P. Atreya, editor of the journal Darshana.

International Conventions on Psychosynthesis were held at Villeneuve near Montreux, Switzerland in 1960 and 1961.[1]

B. SOME TENANTS AND GOALS OF PSYCHOSYNTHESIS

Roberto Assagioli's major work is a book of techniques, exercises, and methods for dealing with man's problems. He offers very little explicit information regarding the source of such problems in general and of existential anxiety in particular. From his presentation one may make some logical inferences as to the sources of anxiety and such inferences will appear later.

Assagioli, like the extentialists, approaches anxiety problems from within man himself. Basic to psychosynthesis is the assumption of a healthy potential for growth and development in all men. This "elan vital" is the dynamic thrust

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[1]Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1965), p. 280.

toward wholeness. The central goal of psychosynthesis is the actualization of man's latent potentialities and still maintain the uniqueness of each individual. Values described as ethical, aesthetic, noetic, and religious values are emphasized by Assagioli in treating anxiety and anxiety symptoms, and the fact that each individual is constantly confronted by choices which entail responsibility. There is a need on the part of each individual to gain a clear awareness of the motivations behind choices and decisions, as well as understanding the human life which contains anxiety and the sufferings accompanying it.

In psychosynthesis Assagioli claims the "will" to be the essential function of the self finding expression in all choices, decisions, and engagements.[2] For him, many existential needs for deliberation, motivation, decision, affirmation, persistence, and execution are linked to human will in the reduction of existential anxiety. A major goal of psychosynthesis is to strengthen and direct the will in its ability to reduce anxiety and solve problems as well as to find meaning in life.

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[2]Ibid., p. 5.

A further belief and goal of psychosynthesis is the phenomenological experience of the Self* by means of appropriate techniques. Such techniques strive to produce pure self-awareness of the inner reality which can be empirically verified. This means that the discovery of the center of self-awareness may accomplish many desirable goals for man: release of latent energies towards growth potential, reduce physical and mental pain, and become aware of the presence of the divine thrust or force within one's own life. Such a high and dynamic experience for man can also be consensually validated within the community under similar circumstances.

Assagioli maintains a paradoxical contradiction in his belief that along with the reality of tragic pain can experientally exist positive, creative, and joyful experiences. Such "peak experiences" may be described as self-realization, fulfillment, achievement, illumination, actualization, peace and joy.[3]

Psychosynthesis is sought through planned reconstruction of personality on the basis of cooperation between those of the "two groups" (client and therapist). The reconstruction results

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[3]Ibid.

*Assagioli capitalizes the word self when discussing it as ultimate within man and uses lower case letters when not thinking of it as ultimate.

from three phases of interaction. (1) The therapist sets the stage on the basis of his preparation for the interview or therapy session. (2) The idealized image evoked by the therapist but produced by the client is introjected or taken in by the client. (3) The therapist has a catalytic effect in helping the client fix on his goal and as the client begins to actualize his goal the therapist begins withdrawal. The client begins using psychosynthesis in Self and Spiritual actualization for harmony and growth although the process is never complete.

Graham C. Taylor offers us an excellent summary of psychosynthesis:

1. Psychosynthesis is an open system. It is essentially point of view and should not be considered as a particular psychological doctrine or set of techniques.

2. It draws upon Freud, Jung, existential and humanistic psychology, as well as the philosophy of the East.

3. The key concept of psychosynthesis is the unifying, integrating center or self as a center of awareness and will.

4. It employs active methods of therapy such as symbolic visualization and development of latent functions.

5. It is a method of treatment for psychiatric disturbances. It is also a method of psychological development and self-realization for "normal" people who wish to grow beyond the level of mere freedom from symptoms, and it has many applications in the fields of education and preventive psychiatry.

6. Psychosynthesis provides an adequate frame of reference for the changes which are taking place in man and his society, brought about by the cybernetic revolution and the advent of electronic total communication.[4]

C. PHASES OF PSYCHOSYNTHESIS

From within the existential framework one sees the patient as unique and fresh with his problems and possible ways for their solution. Some analysis is naturally considered followed by the activation of weak energies and latent potentialities toward fulfillment through the uses of suitable techniques. When the patient is anxious about fragmentation, lack of meaning, lack of identity, unrealized potential, alienation from self and others, isolation and apathy, psychosynthesis aims at fostering harmonization and man's integration into one functioning whole. Constructive utilization of all the liberated energies of personality brings up problems and anxieties which in turn are dealt with by psychosynthetic techniques.

Such phases are not always successive but at times simultaneous and carried on in a parallel way. Problems are treated as they arise. While Assagioli claims not to be

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[4]Graham C. Taylor, The Essentials of Psychosynthesis (New York: Psychosynthesis Research Foundation, 1968), p. 12.

eclectic, he does claim to make systematic use of all available active psychological techniques within his specific plan of treatment towards clearly envisioned aims and goals.[5]

At the heart of psychosynthesis is the technique for evoking and developing the "will". It is not merely an ego function to be identified with will-power. Taylor[6] explains that will development is carried through the five stages of motivation, decision, command, planning, and executing the plan. He offers techniques for accomplishing each stage of will development.

A second basic discovery and application of psychosynthesis is the means by which wasted sexual, emotional, and combative energies may be redirected for creative achievement of unrealized potential. At the same time a different and opposite group of procedures are used in evoking and releasing "potent superconscious spiritual energies"[7] which transform and regenerate the personality.

In addition to its use in the therapy session, psychosynthesis is also to be applied to other fields of psychological

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· [5]Ibid.   [6]Ibid.

[7]Assagioli, op. cit., p. 8.

hygiene, mental health, and the prevention of neurotic and psychological troubles. Further, it may be used in the field of education, especially with the gifted child, because there super-conscious is easily awakened. Lastly, psychosynthesis may be applied by the individual and is imperative for every therapist in the helping profession. While still an adolescent and incomplete as a system, it has great potential for growth toward maturity.

D. DYNAMIC PSYCHOLOGY AND PSYCHOSYNTHESIS

Such terms as "psychosynthesis" and "mental synthesis" did not originate with Assagioli, but with such earlier psychologists and psychiatrists as Janet, Bezzola, Neutra, Bjerre, de Jorge Trub, and Freud who also spoke of the synthesizing function of the ego.[9] Their uses of such terms referred to restoration of a condition existing before a "split", "dissociation" or traumatic experience. Others (Jung, Maeder, Caruso, Stocker, Kretschmer, and Lepp) make similar use of the same terms, the latter adopting the word psychosynthesis.[10]

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[8]Ibid., p. 9.　　[9]Ibid., p. 12.　　[10]Ibid.

From the above authors Assagioli develops a more technical and definitive system. He employs "psychological automatism" from Janet. He adapts Freud's "free associations" to evoke unconscious instincts, drives, phantasies, and various defense mechanisms. Assagioli makes use of material from many Freudian derivaties especially those who are called dynamics psychologists. In pulling this reasonable material together from various psychological schools of thought, Assagioli has arrived at a pluridimensional* theory of personality which is more inclusive than previous formulations.[11]

Below is Assagioli's crude and elementary picture of man's inner constitution even though it leaves out the dynamic aspect which is essential. Gradual steps may be seen in the progressive understanding of psychological life.

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[11]Ibid., p. 16.

*Assagioli's footnote on page 16 of reference indicated points out that he has borrowed this term from Ruth Munroe and Gardner Murphy. It means an "inclusive outlook".
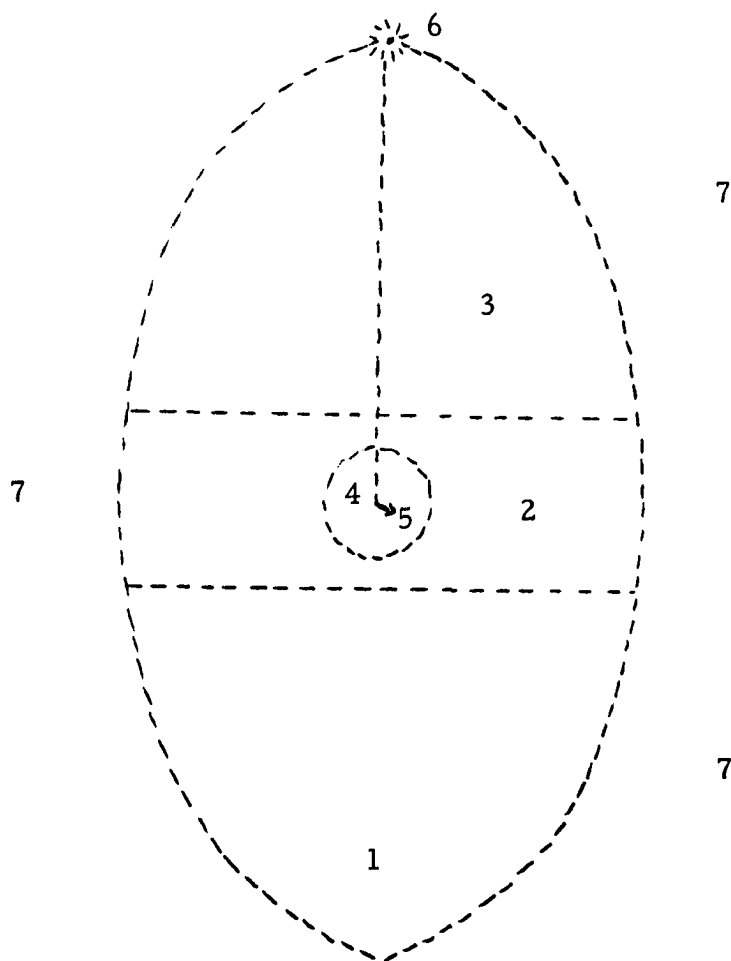
12

In the above diagram the Lower Unconscious (1), contains the elementary psychological activities which direct the life of the body and the intelligent co-ordination of bodily functions. Fundamental drives and primitive urges, complexes with emotion, dreams, and imaginations, uncontrolled parapsychological processes, various pathological phobias and urges and complusive and paranoid delusions are also found in the Lower

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[12]Ibid., p. 17.

Unconscious.

The Middle Conscious (2) is formed by elements resembling our waking consciousness and easily accessible to it. Our various experiences are assimilated and our ordinary mental and imaginative activities are elaborated and developed in a sort of psychological gestation before their birth into the light of consciousness.

The Higher Unconscious or Superconscious (3) is the region from which we receive our higher feelings of altruistic love, genius, states of contemplation, illumination, ecstasy, higher psychic functions and spiritual energies.[13]

The Field of Consciousness (4), though not an accurate term, denotes the awareness part of our personality, the flow of sensations, images, thoughts, feelings, desires, and impulses which we can evaluate.

The Conscious self or "I" (5) is not the changing contents given above but rather the unchanging center of our consciousness. The self is the unchanging screen upon which changing pictures are projected. This concept is significant in Assagioli's dealing with anxiety problems by means of what he later calls "dis-identification" exercise.[14]

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[13]Ibid., p. 17.   [14]Ibid., p. 116.

The Higher Self (6) is that which reappears after we have somehow lost consciousness such as sleep, natural or otherwise. That it reappears causes an assumption that it is a permanent center. Conscious realization of the Higher Self is usually temporarily achieved, but with the certainty of an explorer of new territory. This Self appears above and unaffected by the flow of the mind-stream or bodily conditions. It projects the conscious self in the field of personality, but our knowledge of it is limited.[15]

The Collective Unconscious (7) points to Assagioli's belief that no man is a psychological or a spiritual island. "The outer line of the oval of the diagram (page 43) should be regarded as 'delimiting' but not as 'dividing'."[16] He means that like body cells persons are limited but not unrelated. There is a process of "psychological osmosis" going on all the time.[17]

In the diagram (page 43), it appears that the Self is quite divided in that the personal self is generally unaware of the other and can even deny its existence whereas the true Self is latent and does not reveal itself directly to our

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[15]Ibid., p. 19.   [16]Ibid.   [17]Ibid.

consciousness.[18] But the Self is one and manifests different degrees of awareness. It is not a new and different light, but a projection of its luminous source.[19] So modern man is faced with existential problems.

> In our ordinary life we are limited and bound in a thousand ways - the prey of illusions and phantasms, the slaves of unrecognized complexes, tossed hither and thither by external influences, blinded and hypnotized by deceiving appearances. No wonder then that man, in such a state, is often discontented, insecure and changeable in his moods, thoughts, and actions. Feeling intuitively that he is "one", and yet finding that he is "divided unto himself", he is bewildered and fails to understand wither himself or others. No wonder that he, not knowing or understanding himself, has no self-control and is continually involved in his own mistakes and weaknesses; that so many lives are failures, or are at least limited and saddened by diseases of mind and body, or tormented by doubt, discouragement and despair. No wonder that man, in his blind passionate search for liberty and satisfaction, rebels violently at times, and at times tries to still his inner torment by throwing himself headlong into a life of feverish activity, constant excitement, tempestuous emotion, and reckless adventure.[20]

Assagioli concludes that on the basis of such expanded self-awareness we can appreciate a wider and more comprehensive understanding of the human drama, including problematical anxieties and perhaps find some clues and means of solving them, (liberating ourselves).[21] He also poses the query, "How

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[18]Ibid., p. 20. [19]Ibid.

[20]Ibid., pp. 20 - 21. [21]Ibid., p. 20.

is it possible to solve this central problem of life?" If man is tormented by plagues listed above, is not Assagioli alluding to existential anxieties of fate and death, guilt and condemnation, emptiness and meaninglessness, and loneliness and isolation? Do these not lead to exaggerated anxieties of powerlessness, blame, absurdity and estrangement? Then to resolve such anxieties does not man often resort to activism, manipulation, blind rebellion, destructiveness, and dominance? Or does he not at times withdraw into fatalism, embeddedness, conformity, apathy, and submission.

Assagioli asserts that man may find his harmonious inner integration (authenticity), his true self-realization and right relationship with others, in no simple or easy way but in terms of the four adequate and appropriate steps listed below:

1. Thorough knowledge of one's personality.
2. Control of its various elements.
3. Realization of one's true Self - the discovery or creation of a unifying center.
4. Psychosynthesis: the formation or reconstruction of the personality around the new center.[22]

Step one necessitates not only inventory of our conscious beings but also the journey of exploration into the inner

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[22]Ibid., p. 21.

world. Assagioli describes this journey as the courageous penetration into the pit of our lower unconscious in order to discover the dark forces that ensnare us - the "phantasm", the ancestral or childish images that obsess or silently dominate us, the fears (fate and death from finitude) which paralyze us, and the conflicts that waste our energies. This search may be the result of psychoanalysis and is most readily attained with help of another.

In such a journey we must be utterly scientific not allowing ourselves led astray by resistances to fears, desires, or defenses.[23] While psychoanalysis stops here - one must also explore the regions of middle and higher unconscious. Here we discover our unknown abilities, true vocations, higher potentialities which give our best expressions, most of which we often repel or repress through misunderstanding, prejudices, and fears. Further, such a journey will uncover the vast, almost unlimited resources of latent energies at our disposal "empowering us with an unlimited capacity to learn and create".[24]

Step two is the controlling of all the above elements which is best done by the method of dis-identification (see page

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[23]Ibid., pp. 21 - 22.   [24]Ibid., p. 22.

81). In principle it assumes "we are dominated by every-thing with which our self becomes identified. We can domin-ate and control everything from which we dis-identify our-selves."[25]

Assagioli states the principle tenant in his system this way. Note the dynamics.

> Every time we "identify" ourselves with a weakness, a fault, a fear, or any personal emotion or drive, we limit and paralyze ourselves. Every time we admit "I am dis-couraged" or "I am irritated," we become more and more dominated by depression or anger. We have accepted those limitations; we have ourselves put on our chains. If, instead, in the same situation we say, "A wave of discouragement is trying to submerge me," the situation is very different. Then there are two forces confronting each other; on one side our vigilant self and on the other the discouragement or the anger. And the vigilant self does not submit to that invasion; it can objectively and critically survey those impulses of discouragement or anger, it can look for their origin, foresee their deleter-ious effects, and realize their unfoundedness. This is often sufficient to withstand an attack of such forces and win the battle.[26]

Besides repelling, one by one, the attacks and danger signals from the unconscious, Assagioli recommends a two-pronged offense to cut away and remove the difficulty: the disintegration of the harmful images or complexes, and the control and utilization of the energies thus set free. Since

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[25]Ibid. [26]Ibid., pp. 22 - 23.

many such anxieties are unconscious in origin they are best treated by methods of evocation, objectification, critical analysis, and discrimination.[27] We must take care not to over-emphasize critical analysis which is apt to paralyze of kill our emotions and feelings, but rather use it to free ourselves of undesirable impulses and tendencies. Other impulses are also set free, such as our sexual drives and instincts, but these forces can be used for construction pruposes: creativity, relatedness, and our psychosynthesis. "We must have established and made efficient the unifying and controlling Principles of our life."[28]

The third step in freeing oneself from enslavement to anxieties is found in discovering one's true Self, a unifying center. On the basis of what we know about the nature and power of the Self, it is theoretically feasible to reach up to the star, in the diagram on page 51 and unite the lower self with the higher Self. Not everyone can perform this arduous task. This is usually a slow process of inner growth but can be accelerated by conscious action employing appropriate active techniques. Between the lower and the higher self-

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[27]Ibid., p. 23.   [28]Ibid., p. 24.

realization are intermediate phases and plateaus which imply

new identifications for those who cannot reach their true Self

in its pure essence. Assagioli states, however, there is a

consolation for these persons in that they

> "can create a picture and an ideal of perfected person-
> ality adequate to their caliber, their stage of development,
> and their psychological type and therefore, can make this
> ideal practicable in actual life." [29]

Even the projection of one's self to an outside "cause" or person

may have the effect of losing oneself in an external object, but he

frees himself in that way from selfish interests and personal

limitations. One can realize himself through the external idea or

being. The latter becomes an indirect but true link between the

personal man and his higher Self symbolized in (3) in the below

diagram.*

1. Conscious self or "I".

2. External Unifying Center.

3. Higher Self.

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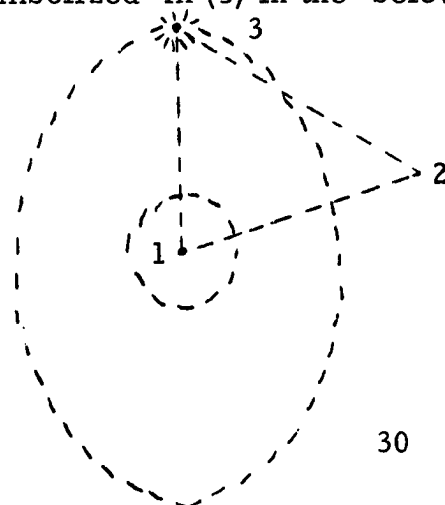
[29] Ibid., p. 25.   [30] Ibid., p. 26.

*Assagioli means that an external idealized image or
being may be the object to facilitate linkage between man's
conscious self and his higher Self.

A fourth and final step in Assagioli's effort to free man from fragmentation, inner conflict and enslavement to his anxieties as well as achieve harmonious integration and true Self-realization is the "formulation" or reconstruction of the personality around the new center.[31]   This is the meaning and ultimate goal of psychosynthesis.   But here too, reconstruction of the personality around the new center (psychosynthesis) is accomplished by degrees and in several stages.[32]

Stage one is deciding the plan of action by visualizing the purpose to be achieved, which is the new personality to be developed, and have a clear realization of the various tasks it entails.[33]

Some people visualize the clear picture of their authentic potential image from the outset.   Where this is the case such an ideal model has dynamic power and facilitates the task by eliminating wasted energies and utilizes the powers of the potential.[34]   Yet others live by spontaneous intuitions rather than by definite plans and have difficulty in building

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[31]Ibid.

[32]Roberto Assagioli, Jung and Psychosynthesis (New York: Psychosynthesis Research Foundation, 1967), p. 13.

[33]Ibid.   [34]Assagioli, Psychosynthesis, p. 26.

according to a pattern. They may dislike such structures for the building program and have a tendency to be led by the Spirit within or by the will of God, permitting Him to suggest what they should become.

> They feel that they can best reach the goal by eliminating, as much as possible, the obstacles and resistances inherent in their personality by widening the channel of communication with the higher Self through aspiration and devotion and then letting the creative power of the Spirit act, trusting and obeying it. Some take a similar attitude but express it in a different way; they speak of tuning in with the cosmic order, with the universal harmony, of letting Life act in and through them (the Wu-Wei of Taoists).[35]

Assagioli recommends that both be used as correctives on each other as well as enriching each other. He cautions those who use the second method against becoming too passive and negative and accepting instructions which are prompted by unconscious motives. Also these people must be ready to stand during the phases of inner aridity and darkness "when conscious communion with the spiritual center is interrupted and the personality feels itself abandoned."[36]

The various ideal models one can create may be divided into two basic groups: those representing harmonious spiritual development which are projected mostly by introverts; and those representing specialized efficiency as the artist, teacher,

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[35]Ibid., p. 27. [36]Ibid.

counselor, champion of a good cause, and the like which models are usually preferred by extraverts.[37]

The next stage depicts actual construction of the new personality and this stage is divided into three parts:

First is the utilization of all the available energies which are released by analysis of the unconscious complexes, and those which are latent, neglected, and existing on various psychological levels.[38] The latter will demand the transmutation of these unconscious forces. Emotions and impulses and ideas are transformed into planned actions. Such teachings are found in the Yoga of the Hindu, Christian mysticism, and asceticism as in some fields of psychoanalysis.

The second part of this stage of personality construction is the development of needed aspects of the personality which are deficient or inadequate. This is done either by evocation, auto-suggestion, creative affirmation, or by will training through exercises of memory, imagination, or will such as are used in preparation for singing or playing an instrument.

The third part of construction of the new personality is the co-ordination and subordination of the various psychological energies and functions which creates a firm organization of

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[37]Ibid.

[38]Ibid., p. 28.

the personality.[39] This resembles the ordering of the modern state into various groupings as communities, classes, trades, labor, management with echelons of its elected officials.

Psychosynthesis is a method of psychological development and self-realization for those who refuse to remain slaves to inauthenticity and had rather become masters of their own lives. It is a method for the treatment of complicated conflicts between conscious and unconscious forces or groups of forces (such as existential anxieties), or conflicts arising from those deep-seated tormenting crises which often precede a phase of self-realization.[40] It is finally a method of integral education providing the above benefits for a youth but also helps him discover and realize his true spiritual nature and to build under its guidance an harmonious, radiant, and efficient personality.[41]

As a footnote, then, Assagioli adds that:

Psychosynthesis may also be considered as the individual expression of a wider principle, or a general law of inter-individual and cosmic systhesis. Indeed, the isolated individual does not exist; every person has intimate relationship with other individuals which make them all interdependent. Moreover, each and all are included in and part of the spiritual super-individual Reality.[42]

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[39]Ibid., p. 29.   [40]Ibid., p. 30.

[41]Ibid.   [42]Ibid., pp. 30 - 31.

Assagioli calls this super-individual Reality "universal life" which appears to us as a struggle between multiplicity and unity, a labor and an aspiration towards union.[43]

> We seem to sense that - whether we conceive it as a divine Being or as a cosmic energy - the Spirit working upon and within all creation is shaping it into order, harmony, and beauty, uniting all beings. . . . . with each other through links of love, achieving - slowly and silently, but powerfully and irresistibly - the Supreme Synthesis.[44]

Such a synthesis provides man with a conscious awareness of his true being. This awareness is the discovery of a new identity formerly unknown to him. His identity has new meaning as he taps and actualizes the latent potentialities formerly dormant in the unconscious and unique to the individual yet somehow linked to collective man. We may infer that the divine Being has been there all the while calling to man that he may be open and aware of the revelation of God.

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[43]Ibid., p. 31.   [44]Ibid.

CHAPTER I V

THE THESIS OF SELF-REALIZATION

THROUGH CONFLICT

A person may be sorely troubled yet he may function in an adequate manner. Assagioli equates inner conflicts producing anxieties with sub-personalities.[1] These nuclei of semi-independent sub-personalities are always in relationship with each other. Their negative relationships are very expensive in terms of libidinal energies and results in ambivalence, laziness and dependency. At the same time, such pain may produce a craving for security, a striving towards unification, harmony, adventure and crusading. Further conflicts arise as new discoveries of identity are made. New needs and drives may oppose pre-existing ones as persons develop.

Self actualization may be achieved at different levels and does not necessarily include the spiritual level as indicated by the drawing on page 43. Assagioli contends that one may have genuine spiritual experiences without having any degree of inte-

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[1]Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1968), p. 36.

gration. (He means by this statement without having developed a well-organized and harmonious personality and cites Jung as a reference.) Spiritual awakening and realization are different from the conscious awareness of the self.[2]

> They include various kinds of awareness of superconscious contents, either descending into the field of consciousness or found in the process of ascending to superconscious levels and thus having what Maslow calls a "peak experience".[3]

At times the conscious self rises or is raised to the higher region of specific states of awareness called "spiritual" in a wide use of the term. "Inspiration" is achieved when some contents of the superconscious "descend" into the area of normal consciousness of the ego. Such interplay goes a long way towards creativity and achieving psychosynthesis.[4]

A. SPIRITUAL DEVELOPMENT

TOWARDS SELF-REALIZATION

Spiritual development is used by Assagioli to include all experiences connected with the superconscious which may or may not include the experiences of the Self. He cautions that such marvel and fascination may be attained by reaching into

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[2]Ibid., p. 38.   [3]Ibid.   [4]Ibid.

the superconscious that one may lose the urge to reach higher

for the summit of Self-realization.[5]

The chief aim of spiritual education is to help the pupil

in realizing that he, as well as every other human being, is

in fact essentially a Self, an inner-reality, and thus under-

stand and feel his dignity and worth. Such education will

demonstrate all the consequences derived from such a study.[6]

A more basic aim is to facilitate man's spiritual development

by substituting a better self-image for the previous one. It is

"safer" to clutch former images of self rather than risk seek-

ing newer ones. Such seeking may produce new anxieties of

anticipating the unknown. Psychosynthesis labels the thrusting,

searching, courage as healthy development and thus good for

man. Awakening of potentialities formerly dormant and the

raising of consciousness to new realms and dimensions of

reality involves risk. To risk the unknown is an anxiety-

producing act.[7] Such new stages of awareness often are

accompanied by various anxieties and troubles. Such symptoms

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[5]Ibid., p. 39.

[6]Roberto Assagioli, Psychosynthesis In Education (New York: Psychosynthesis Research Foundation, 1968), p. 5.

[7]Assagioli, Psychosynthesis, p. 37.

may appear to stem from normal causes but not so; they have a unique significance and require different treatment.[8] Historically man found it easier to open the gates leading to the higher level of consciousness by simply following the teacher, guide, savior, or by surrendering to God.

These facts offer us all the more reason man needs to have his drives, emotions, and feelings transmuted and harmonized into a "holism" for personal and social integration.

Assagioli uses the term spiritual "awakening" because it suggests the perceptive awareness of a new area of experience. The four stages to spiritual realization are as follows:

1.   Crises preceding the spiritual awakening.

2.   Crises caused by the spiritual awakening.

3.   Reactions to the spiritual awakening.

4.   Phases of the process of transmutation.[9]

The first stage of spiritual awakening may be illustrated by the crises of surprise or shock due to disappointment or death of a loved one.   At times, however, such a feeling may come in the midst of enjoyment of some kind and without apparent cause.   Such causes on the other hand may arise

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[8]Ibid., p. 39.   [9]Ibid., p. 40.

from existential loneliness, emptiness, and meaninglessness. Assagioli would agree that the greatest single cause of anxiety is man's unfound identity and unmet needs which are satisfied by self awareness and actualization of the spiritual self. He would further agree that the above listed consequences of the basic cause of anxiety may in themselves become sources of additional anxiety. In this stage he may feel called to challenge the injustice and causes of his own sufferings and those of others. If man misunderstands and misinterprets his condition to be full of abnormal fancies and vagaries he is apt to become alarmed at the possibility of mental unbalance. Man often uses self destructive methods of coping with such symptoms such as depression or hyper-activity which means that anxiety symptoms are liable to ferment and break out with renewed intensity. Such inner disturbances are often followed by moral crises and anxiety.

> His conscience awakens or becomes more sensitive; a new sense of responsibility appears and the individual is oppressed by a heavy sense of guilt and remorse. He judges himself with severity and becomes a prey to profound discouragement. At this point it is not unusual for him to entertain ideas of suicide. To the man himself, it seems as if physical annihilation were the only logical conclusion to his inner breakdown and disintegration.[10]

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[10]Ibid., p. 42.

A second step in spiritual realization is achieved in the opening of the channel between the conscious and superconscious levels, between the ego and the Self. This act produces a flood of light, joy, and energy which follows and often produces a wonderful release.[11] The practical value is that where anxieties have not been physical in cause but psychic or spiritual, they vanish with amazing suddennesses.

There can be the incapacity of the mind to assimilate rightly the inflow of light and strength and cause the experience to be wrongly interpreted. The distinction between the "Self" and the "I" is blurred and such spiritual energies may flood the personal ego and exaggerate it out of balanced proportions.[12] The fatal error for those who fall victims to such illusions is to attribute to their personal ego or "self" those qualities or powers which belong to the Self. In terms of philosophy it is a case of confusion between an absolute and a relative truth; between metaphysical and empirical levels of reality, between God and "soul" in religious terms.[13] Some individuals sense an awakening of parapsychological perceptions.

The third stage of spiritual awakening deals with negative reactions. Assagioli means that as the harmonious joy of inner

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[11]Ibid., p. 43.   [12]Ibid., p. 44.   [13]Ibid., p. 45.

awakening occurs at the high tide, it must of necessity recede

leaving uncovered the rocks and rubbish until concealed at high

tide again.

> The man, whose moral conscience has now become more
> refined and exacting, whose thirst for perfection has become
> more intense, judges with greater severity and condemns his
> personality with a new vehemence; he is apt to harbor the
> false belief of having fallen lower than he was before.
> Sometimes it even happens that lower propensities and
> drives, hitherto lying dormant in the unconscious, are
> vitalized by the inrush of higher energy, or stirred into a
> fury of opposition by the consecration of the awakening
> man -- a fact which constitutes a challenge and a menance
> to their uncontrolled expression.[14]

From these experiences we may expect the subject per-

son to doubt the validity of his recent experience. He may

believe he has been victimized by fantasy, illusion, or emotion-

al intoxication. An added problem is that try as he may to

return to his former state, he cannot. He has seen the vision

and it has evoked such beauty and power within him that it

can appear unrealistic. Yet he cannot be satisfied with every-

day life as before. He may experience or ambivalence between

these two states which could sink him into aridity, frustration,

and depression. Assagioli's answer is that the vision produces

psychological blindness to the one who has emerged from the

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[14]Ibid., p. 47.

shadows of his former state. The clearer the light the more impurities are made apparent, a sickening experience of unworthiness, self-depreciation, and self-accusation.[15]

We must assure the person that "descent" or "fall" must naturally follow the "ascent" for such an exhalted state would not long be endured by finite man. We need emotional and mental relief as we undertake the task confronting us on the road to self-realization.

The fourth stage deals with phases in the process of transmutation and regeneration of the personality. This phase includes removal of debris permitting the inflow of superconscious energies as well as the development of higher functions heretofore lain dormant or undeveloped.[16] The ego must bear the painful task of removing itself for the higher work and enduring the pressure and pain of such a process. As the person's pain is observed by outsiders who call it to his attention, such pain may arouse further doubts and discouragement.[17]

While we have been dealing with difficulties and problems arising from the darker and more painful side of spiritual development, such painful problems do not always accompany

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[15]Ibid.   [16]Ibid., p. 48.   [17]Ibid., p. 50.

spiritual growth. A person may accomplish such inner growth through different stages without causing severe reaction or producing painful symptoms. It is true that some persons experience emotional pain and anxiety to more serious degrees than those patients who are less inhibited by rigid taboos and are more in touch with their psychic sources of strength.[18] The more deeply neurotic symptoms are often associated with violent conflicts between various aspects of personality and its unreasonable rebellion against circumstances and people. It is difficult to induce them to make necessary sacrifices or submit to the discipline required to bring about needed adjustments of personality. Those painful problems arising on the path to self-realization, while serious, are merely temporary actions or by-products of the organic process of inner-growth and regeneration and soon disappear spontaneously when the crisis is over.[19] At least they are easier to treat. In short, the "lows" can be endured when one considers the compensation derived from the "highs" of self-realization. (Assagioli sees "lows" as by-products of an organic process of inner growth and regeneration.) Visions of powerful inspiration and unfailing courage offer constant strength and encouragement. Such should be

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[18]Ibid., p. 52.   [19]Ibid., p. 53.

vividly recalled as frequently as necessary and possible for strength needed in the valleys of life. Assagioli urges one to keep his eye on the vision and in so doing he helps himself and others cause lows to disappear spontaneously or yield more easily to proper treatment.

B. DIAGNOSIS AND TREATMENT

Existential anxiety arising along the path towards self-realization will vary in each person. Each variation may call for correspondingly divergent treatment. Such psychological problems often produce regressiveness in a person's behavior. They will not have freed themselves from neurotic emotional attachment to their parents and later persist in childish dependnece on them or their substitutes. At times such person's inability or unwillingness to cope with normal requirements and difficulties make them unconsciously seek refuge in illness or invalidism.[20] Such is a person of regressive character. The shock of death or bereavement for one close to them, and their unwillingness to accept it may lead to further anxieties as depression, apathy or other neurotic symptoms. In short, some clients react negatively to anxiety-producing

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[20]Ibid., p. 54.

symptoms (regressive character).

But at the same time, these difficulties resulting from stress on the road to self-realization have a specifically pro-gressive character. Anxieties may be the same but the response in man is different. Assagioli claims that man's pro-gressive response is due to the striving of superconscious potentialities, to the strong "call from above", the pull of the higher Self to self-actualization, and can be caused by malad-justments and conflicts in the "middle" and "lower" aspects of personality.[21] Obviously with these two diverse reactions from crises on the above described path are different and should be treated differently.

For the former group (regressive in character) the treat-ment plan should be the elimination of repression, inhibitions, fears, childish depending, anxieties, and to seek a way out of his self-centeredness in a sane and rational consideration of his duties, obligations, and rightful participation with others in his community.

The therapeutic task for the latter group (whose stress and strife are progressive in character) is to arrive at a har-monious adjustment and proper usage of inflowing superconscious

[21]Ibid.

energies to the integration with previous aspects of personality -

accomplishing personal and spiritual psychosynthesis.[22]   The

treatment of painful anxieties in one group may be harmful and

detrimental to a different group.[23]

A therapist who is spiritually oriented may attain higher

achievements by helping the individual through this first stage of

dissatisfaction, restlessness, and unconscious groping.

The second stage of self-realization development includes

the emotional excitement or elevation as the client has illusions

of having "arrived" or "attained".   This calls for a gentle warn-

ing and the possibility (probability) of "temporary enlightenment".

This will prepare him for the low tide found in stage three.

The therapist should further declare that the rewarding goals of

psychosynthesis justifies the temporary pain of free-floating

anxieties.

In the fourth stage the therapist attempts to enlighten

clients as to what is going on and to seek a proper attitude.

They are to be taught self-control by right use of the will in

mastering the emerging drives without repressing them through

fear or condemnation.   Learning techinques of transmutations

are important for these people as well as sublimation of sexual

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22Ibid., p. 55.   23Ibid.

and aggresive energies.[24]   Proper recognition and assimilation of energies inflowing from the Self[25] and from superconscious levels are equally of importance.   Encouragement should be offered such persons to utilize and express those energies in altruistic love and service.   And finally they are to be guided through various phases of reconstruction of his personality around a higher center towards the achievement of his spiritual psychosynthesis.

Assagioli thus concludes his statement on diagnosis and treatment by saying that such treatment does not exclude appropriate physical treatment when deemed necessary, at times we see an admixture of "regressive" and "progressive" symptoms in clients which are cases of irregular development.   A client may have reached a high level of development in one part of his personality and yet remain handicapped by "infantile fixations" or domination by unconscious conflicts.[26]   Assagioli states that it is not uncommon to see this conflict among those engaged in the process of self-actualization who are so-called "normal people", yet contain a degree of stunning and crippling immaturity.

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[24]Ibid., p. 56.   [25]Ibid., p. 57.   [26]Ibid.

In dealing with all of the above painful anxieties our author recommends a professionally trained person as therapist and better still, one who has travelled along the way to self-realization.   The task is great but the laborers are few. Public information regarding this type of help will assist in the prevention of ignorance, prejudice, and active opposition, particularly on the part of client's relatives, as well as assist the therapist in leading patients toward wholeness.

Assagioli believes that the psychosynthetic approach to the resolution of existential anxiety is the most reasonable and effective approach within our grasp.   It is effective for persons who are experiencing various stages of fulfillment.   The greatest source of man's anxiety is in the denial of his basic need of affirmation.   Implied in his own creation is his birth right to be affirmed as worthful.   We may infer Assagioli to mean that man experiences a great amount of pain and difficulty if he has been faulty perceived by self or others and especially himself.   Man's need is to be affirmed by significant others. Psychosynthesis is a method of searching for the true and proper perception of Self, the reward of which is self-affirmation. We may logically infer from Assagioli's method of treating anxiety that he understands other sources of anxieties in addition to those mentioned above are: ignorance of inner dynamics,

faulty identification of the Self with bodily performances includ-

ing emotions and mental equipment and the unwillingness to risk

self-exposure and actualization. Most of man's anxieties, in

Assagioli's opinion, will be solved in the release, integration,

and synthesizing of energies first in personal self or ego and

finally in the Self.[27]

A "technique" is a psychological procedure to produce a

definite effect on the psyche and might appear analogous to a

"rifle shot". An "exercise" includes a combination of techniques

to produce a more general area in the psyche. A "method" is

a combination of the above approaches adapted to suit the

therapeutic or educative needs of clients. Psychosynthesis is

an "holistic" approach, yet it is flexible enough to treat painful

symptoms but not to the negligence of their cuases. It is an

open-ended young and growing therapeutic approach which claims

little dogma and great tolerance for other approaches found in

the therapeutic community.

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[27]Ibid., p. 66.

CHAPTER V

TECHNIQUES: A MEANS OF

PERSONAL PSYCHOSYNTHESIS

A. GENERAL ASSESSMENT

Assagioli is concerned early in therapy about what lies below the waterline (iceberg concept) of consciousness, namely the unconscious. He has discovered many techniques of exploration of the unconscious. He accepts much of the traditional analytical positions "that much of man's behavior stems from his unconscious personality". The assessment stage refers primarily to the clients past, and to his biography.[1] This may offer the client additional objectivity about his own life. He may be encouraged to keep a psychological diary during the entire period of treatment. The technique of writing such a diary will serve the purpose of assessment, self-expression, the technique of active training in concentration, attention and the will.[2] A complete assessment includes at least five overall points: (1) the origin of various personality traits; (2) the

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[1] Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1965), p. 69.

[2] Ibid.

recognition of existing complexes most of which the patient is often painfully aware; (3) recognition of polarities, ambivalances, and conflicts; (4) the recognition of various "selves" in William James' sense (we may call them sub-personalities); (5) the persistence of traits belonging to preceding psychological growth stages as infantile, adolescent, and juvenile. For further accomplishment of general assessment in ascertaining pertinent data, prepared questionnaires are presented to children, adolescents, young adults (under 27 years), and adults.[3] Additional tests are available for the exploration of the unconscious. Assagioli recommends associations tests, thematic apperception tests, the initiated symbol projection exercise, the free drawing exercise, as well as hypnosis.[4] He is concerned for general assessment of the unconscious but cautions us against "fractional analysis". Instead of beginning with an analysis of the unconscious, he begins with the conscious assessment and consolidation of conscious personality which serves the purpose of rapport between client and therapist. The exploration of the unconscious is carried out by installments. Part of the session is given to a particular exploratory technique and is followed with techniques dealing with the conscious aspects. In short,

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[3]Ibid., pp. 78 - 85.   [4]Ibid., pp. 92 - 99.

the quantity of analysis, exploration of the unconscious, is brief during the treatment and care is taken that the varied quota or amount of released energy voltage from the unconscious to the conscious is immediately dealt with -- cautiously, controlled, and transmuted to constructively utilized.[5] Psychosynthesis does not have the goal of exploring the entire unconscious. Some unconscious material may well be left uncovered without interfering with normal life and activities. A practical view is taken that when the unconscious disturbs, it must be given its due consideration; if it keeps quiet, we do not build an offensive attack on it.[6]

In answer to the query, "What has general assessment of the unconscious and conscious personality to do with existential anxiety," we might offer a summary. The willingness of the therapist to become involved in a core to core relationship with the client offers both participants "relatedness" and "love" which are existential needs towards achieving "authenticity". It is a way of affirming the client. Such benefits tend to reduce existential anxiety manifesting itself in loneliness and isolation. Another value in general assessment of the total personality is the value of discovering identity and assisting to resolve the

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[5]Ibid., p. 100.   [6]Ibid.

existential problem of identity crisis. While identity is an existential given, therapy offers the client a truer perception of that identity and in the process it relieves anxiety. Uncovering the client's personality and biography will doubtless engender a degree of guilt and self-condemnation. The therapist's acceptance of this total personality goes a long way in establishing "clinical grace" to the client, a means of acceptance and forgiveness respectively.

B. CATHARSIS

An additional technique for achieving personal psychosynthesis is described by catharsis and its several processes the first of which is "live it again".

Living it again is simple re-living the emotional disturbance and draining off the emotional psycho-somatic discharge.[7] Simply ask the patient to imagine that he is re-living the experience again. Whether he is a visual or an auditory type he will respond in his own way. This has value for emotional drain-off of anxiety. It can also be applied to future events, the expectation of which evokes anticipatory anxiety.[8]

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[7]Ibid., p. 101.   [8]Ibid., p. 102.

"Verbal expression"* is used to release and drain off anxiety stemming from emotionally charged material. The more often repeated, the more release is accomplished by the patient.

"Writing" is another process of catharsis as a technique for realizing personal psychosynthesis. Whether used or not in relation to "significant others", writing has a tendency to release aggression and hostility and other charged emotions causing anxiety.

Another method of catharsis and releasing painful traumatic emotions is the use of a diary. It reduces therapy time in that it facilitates more speedy growth. It serves some of the above-mentioned purposes of writing but it includes the value of confession since it is shown to the therapist.

Catharsis may also be accomplished by muscular discharge which is a transmutation of aggressive drives into harmless physical activity. It may take on as many forms as there are exercises to perform.

Assagioli warns us that a kind of feedback effect a recharging of emotional tension may occur instead of the discharge of such tension. This will depend on the type of

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*Assagioli means oral expression rather than written expression.

patient and his attitude. When feedback occurs, the treatment plan should be altered.

"Critical analysis" is another cathartic technique. The patient should be encouraged to use his mind through observation and discrimination to bring clearly into his awareness the irrationality of his drives and emotions and the dangers to himself and others and his permitting their uncontrolled manifestation. Suggesting the responsibility of the client for the control of his own emotions may arouse an opposing emotion by which the painful anxieties of primary emotions can be neutralized in part and perhaps altogether. Critical analysis may be achieved in part by the exercise of identification as well as disidentification which are discussed below. Also the client should learn by repeated experimentation to "insert" between impulse and action a stage of reflection and critical analysis of the impulse which will assist in realizing its origin and source.[9] The key factor is to "control without suppression". Control ensures a "lull" or the time necessary to proceed with the further task of utilizing the energy of the drive or emotion (transmutation). Control is a means of storing energies in a harmless way until they can be disposed of in a useful or construction way.

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[9]Ibid., p. 107.

The whole process of critical analysis has four stages. (1) These techniques bring forth an awareness of drives, feelings, and emotions hitherto kept in the unconscious. (2) It maintains control and storage of their energies. (3) It attains transformation and sublimation. (4) And, finally, it expresses them effectively and constructively.

Critical analysis is used whenever there is an excess of emotionally affective energies and of undesirable drives.[10] It is also used when patients are subjected to constant waves of emotional stimuli or urges which come through all media.

Assagioli points out this technique to be contra-indicated* with clients who are over-intellectualized and are basically extremely critical people. This technique would only intensify their unbalanced condition.[11] A second word of caution from our author is that special precaution should be taken in using this technique with idealists who are hyper-critical. It may arouse a further sense of frustration, anxiety, despondency, or excessive criticism. The therapist should help the individual to define his ideal (and not that of the therapist) but at the

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[10]Ibid., p. 108.   [11]Ibid., p. 109.

*A clinical term meaning not recommended for good procedure.

same time help him to arrive at some sub-goal or sub-ideal that is closer to realization which the patient crystallizes and accepts by his introjection. When this preliminary step is attained with success the patient is prepared for the next realistic step in reaching his primary envisioned goal.

Catharsis does not intend to define the causes of anxiety but it does offer helpful ways for dealing appropriately with it. "He has me doing something for myself about my own painfully felt anxieties," a client is apt to think.

C. SELF-IDENTIFICATION AND DIS-IDENTIFICATION

These two techniques proceed from the dynamic core of psychosynthesis which has, in principle, been explained above. The core principle in psychosynthesis is as follows: "We are dominated by everything with which our self is identified. We can dominate and control everything from which we dis-identify ourselves."[12]

Assagioli gives three meanings to the ambiguous term self-identification. First, an individual identifies himself with those aspects of his experience which he perceives to be most important. This may be a conscious identification and focus on

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[12]Ibid., p. 111.

the main function or role played in life. Beauty contestants focus on the beauty of the body as a means of self-identification. Intellectuals identify themselves with their mental strength and activity as "thinkers". Others identify themselves with the different roles played in life, such as mother, wife, husband, or father.

A second meaning of self-identification is the inner experience of pure self awareness, independent of content or function of the ego in the sense of personality. Psychologists in the East have given us the realization of one's self as a living center of awareness and have experienced the value of it for perceiving self-identification.[13]

The third meaning is that of the realization of the higher or spiritual Self. While there is only one Self, there are very different and distinct levels of self-realization. The experience of self-awareness on the level of personality is the first step towards the experience of the Self, or in existential terms, the essence of Being. (Erik Erikson speaks here of a search for self-identity.)[14]

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[13]Ibid., p. 112.

[14]Erik H. Erikson, Identity Youth and Crises (New York: Norton, 1968), pp. 91 - 207.

Self-identification is achieved through the process of directing the "mind's eye" upon the psychological facts and events of which we can be aware.[15] Introspection may enable us to tap into the ceaseless flowing mind stream within ourselves. Here we are enabled to observe sensations produced by bodily conditions through the five senses of the organism.

A second inner observation is the kaleidoscopic realm of emotions and feelings. We may become almost an objective spectator to the waves of iridescent emotional floods. We can thus observe our emotions and feelings in a detached way.[16]

A third field of observation is that of mental activity and contents. There is a constant interplay between sensation, emotion, and mental activity. Each may be the focus of attention in the patient observer. The more he observes, the more he feels dis-identified from those contents.[17]

Dis-identification is an exercise accomplished by three steps. First, one affirms that while he has a body, he is not the body. Nor is he to be identified with the sensations of that body such as illness or fatigue. Secondly, one must realize that he has emotional life but not to be identified with his emotions or his feelings. An error in psychological grammer

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[15]Ibid., p. 114.   [16]Ibid., p. 115.   [17]Ibid., pp. 114-116.

is to say, "I am irritated." Rather one should say, "There is in me a state of irritation." A third step consists in realizing that one has an intellect but that he is not that intellect. Intellect and thoughts often change so a person is not his thoughts.

The "I" is simple, unchanging, constant, and self-conscious. The experience of the "I" can be formulated as follows: "I am I, a center of pure consciousness." This exercise may be done individually or with a group. It can be done with one or more and the director literally speaks in the first person applying each to himself. When one has practiced the exercise for some time, it can be modified by a swift dynamic use of the first three stages of dis-identification leading to a deeper reality of the fourth stage of self-identification which is as follows:

> What am I then? What remains after discarding from my self-identity the physical, emotional and mental contents of my personality, of my ego? It is the essence of myself -- a center of pure self-consciousness and self-realization. It is the permanent factor in the ever varying flow of my personal life. It is that which gives me the sense of being, or permanence, of inner security. I recognize and I affirm myself as a center of pure self-consciousness. I realize that this center not only has a static self-awareness but also a dynamic power; it is capable of observing, mastering, directing, and using all the psychological processes and the physical body. I am a center of awareness and of power.[18]

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[18]Ibid., p. 119.

The self-identification exercise is often used in the first session with a preliminary description and explanation given to the client anticipating and answering his questions. It is helpful for the therapist to close his eyes and do the full exercise speaking it aloud ignoring the presence of the patient.

Self-identification and dis-identification exercises offer as much for education as for personality integration. Both may be used as adequate defense mechanisms against constant influences, inner and outer, which try to capture the ego and demand identification. It makes for daily growth in psychological and spiritual hygiene.

The kinds of patients benefiting from these exercises would include fanatics of all kinds, those completely identified with roles played in life, sophisticated and over-intellectualized persons who identify themselves with mental processes, and for clients of weak ego strength who have not discovered the reality of the inner person. These two exercises help remove facades and masks. They enhance a sense of self-hood, and a sense of true identity and being. They further emphasize that man is not a robot but a pilot who is in control of himself and responsible for his own destiny. There are some limitations for such exercises. They are contra-indicated with borderline cases and psychotics. For clients who already feel dis-embodied, these

exercises could foster their illnesses. Some may identify their empirical personality with divine self-realization and mis-identify themselves to be "God".

Some existentialists agree that a basic source of anxiety is the unsolved "identity crisis". Two of Assagioli's most significant contributions to solving man's identity crisis are found in his exercises of "self-identification" and of "dis-identification".

The first meaning of self-identification (i.e., identification with body, role or performance) is rewarding to a degree but of short duration. That such an identification is briefly rewarding may be a cause for anxiety centering on the given fact of finitude, death, and non-being. So Assagioli offers us a second meaning which is less tangible but more rewarding in that it lifts up a more permanent value of the self and inner dynamics of human personality. When in touch with his own personality on the basis of conscious awareness that man is an "I", his eyes are opened to more permanent truth and thus a more permanent and lasting value. If man believes, as do many, that this "living center of awareness" is more permanent than the body it habitates, then existential anxieties surrounding the first meaning subside and are less relevant. That meaning is important but not now all-important.

A third meaning of identifying the higher or spiritual Self is the most rewarding. It may be accomplished in different stages but we may infer from Assagioli that the greatest values are related to the spiritual life experiences. When man is conscious of pure self-awareness, he realizes "the white dot on the white screen" analogy. This is the ultimate of spiritual Self-awareness as he becomes conscious of the highest spiritual Self. We may infer that this is the God part of man's spiritual essence. This is the thrust of God in one's core being. To experience this kind of ultimate reality causes anxieties which have been fixed to finite reality to fade if not vanish altogether.

The exercise of dis-identification is extremely important because in his every-day-world man tends to identify his Self with the expressions of that Self through equipment of body and its functions as well as emotions and mental activity. This exercise assists man in perceiving his Self as the center of awareness. This awareness is the result of God's revelation of Himself to man and the supreme affirmation of man at his core being. The dynamic flood of energy affirming the Self is the powerful presence of God thrusting and surging within the Self towards actualization and spiritual psychosynthesis. At man's first mistake in self expression, he becomes anxious

about self-fragmentation. This is the basic psychological error of faulty identification. Man becomes less anxious by dis-identification of his self with the expressions of the self. He becomes more objective and less defensive in being confronted with the normal mistakes based on his non-perfection. Assagioli is not saying that man is not responsible for his acts; he is saying that man is not equated by identity with those acts. In short, man is responsible for, but not equated with his behavior whether good or bad.

D. THE WILL

The will takes a central place in psychosynthesis and is presented in five stages.

The first stage in the development of the will is the uncovering of unconscious motives and rationalizations related to this. The second stage in the use of the will is that of deci-sion making based on the reality principle rather than on the pleasure principle. The third stage in the act of will follow-ing the decision making is that of affirmation or commitment to the decision made. The fourth stage is that of planning and organizing of activity in terms of a clearly outlined pro-gram. The fifth stage of the total act of will is that of execution or action and involves the maintenance of direction

or "one pointedness".[19]

Otto Rank has gone so far as to say "the human being experiences his individuality in terms of his will, and this means that his personal existence is identical with his capacity to express his will in the world." A person unaware of his self is often just as unaware of the direct function of the self, namely, the will.[20]

Man need not give up his powers over nature which are desirable for him though at times he has allowed them to over-come him and make him their slave. There is a deep need on the other hand to develop his inner powers with the same intense desire and concentration that he now devotes external achievements. The very pivot of all development of the inner powers is the training of the will.[21]

St. Augustine has put in well "Homines sunt voluntates" (men are wills).[22] It is the will then, which makes the inner most center of a man and it is that which makes him truly

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[19]Graham C.. Taylor, The Essentials of Psychosynthesis (New York: Psychosynthesis Research Foundation, 1968), p. 7.

[20]Assagioli, op. cit., p. 126.

[21]Roberto Assagioli, The Training of the Will (New York: Psychosynthesis Research Foundation, 1966), p. 2.

[22]Ibid.

himself; otherwise, he would be an ingenious automaton. Man can acquire the power to reach the goals he has chosen. He succeeds and gains that which is better than worldly success: the satisfaction of having attained his ends through his own efforts, by means of his will, the assurance of having within himself the power to fight and to win again and again. The man of will has eliminated from his conscience one of the most common causes of unhappiness and failure -- that is, fear.

There are certain psychological laws in the training of the will and their neglect brings inevitable and often severe punishment. Therefore, it is necessary for our welfare and that of others that our own will should be "good" as well as strong and skillful. Only such a will can give us both practical success and the highest inner satisfaction. In it lies one of the secrets of the great men and women whom we admire and revere.

In order to know what the will really is, we must discover it in ourselves. It is an inner condition difficult to describe or define. It cannot be communicated by means of words, but it must be lived individually. But no amount of intellectual study can by itself take the place of the initial revelation. It comes like contemplation of natural scenery, works of art, or by opening oneself by the charm of music.

At a given moment, generally in a crisis, we have a vivid and unmistakable inner experience of its reality in nature. In the face of danger, there arises an unsuspected energy which enables us to place a firm foot on the edge of the abyss or to confront our aggressor with calmness and resolution.[23]

In other cases, the inner experience of "willing" comes to us in a more quiet and subtle way; like silence and meditation, in careful examination of our motives, in pondering on decisions, there arises within us a voice, small but distinct, which urges us in a certain direction. Or else in this inner illumination we come to realize that the essential note of the spirit is the "Will", an overwhelming energy that brushes aside every obstacle and asserts itself irresistable and effective. The will is the central power of our individuality, the innermost essence of ourselves; therefore, in a certain sense, the discovery of the will means the discovery of our true being.[24]

In the procedure for the training of the will, Assagioli reminds us that we must first mobilize the energies. He then gives us four brief exercises in the training of the will, which he calls "gymnastics". As muscles grow stronger by their use, so will becomes stronger in the flexing and using of it. It is

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[23]Ibid.   [24]Ibid., p. 5.

no circular argument that will power begins with will power. The small exercises take a small amount of will to do them but in the doing of tehm, one may provide a stronger incentive to do more. This has a tendency to develop the strong will which is summed up first as energy -- which is not enough. Persistence is the capacity to repeat the actions decided upon regularly and for a lengthy time. Concentration will cause us to remain at the task for several hours resulting in forceful vital production of the will. The "skillful will" is derived from the fact that modern psychology has shown that we cannot perform the simplest voluntary act, for instance the movement of muscles, unless the image of the movement has first been evoked. It has also shown that if the will puts itself into direct opposition to other psychological forces, the mental activities such as imagination, emotions, and drives, it will often be overpowered. Its true function is to direct, to stimulate, to regulate the activities of the various aspects of our being so that they may lead us to the goal predetermined by us.

It is here that Assagioli indicates the principle facts and laws of the psychological life roughly classified into impulse, emotion, and knowledge. He offers nine statements of psychological law for useful and practical purpose. (1) Images, mental pictures, and ideas tend to produce the physical conditions

and external acts that correspond to them. Every image has in itself a motor element and every idea is an act in a latent stage. (2) Attitudes, movements, and actions tend to evoke and intensify the ideas, images, emotions, and feelings that corre - spond with them. (3) Ideas and images tend to awaken emotions and feelings that correspond to them. (4) Emotions and impres- sions tend to awaken and intensify ideas and images that corre- spond to or are associated with them. (5) Attention, interest, affirmations and repetitions reinforce the ideas and images on which they are centered. Interest makes ideas and images more outstanding. Affirmations produce an identification with the images or ideas which we assert and thereby give them stronger suggestive force and effectiveness. Repetition acts like sledgehammer blows bringing about fixation until it domin- ates or even obsesses the mind. (6) The repetition of action intensifies the urge to further reiteration and renders their execution easier and better until they come to be performed unconsciously. Gustave Le Bon in a publication[25] goes so far as to state that education is "the art of making the conscious pass into the unconsciousness". But the contrary is also true in education in so far as its function is to draw out from the

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[25]Ibid., p. 6.

unconscious its latent possibilities, to activate the energies
dormant, particularly in its higher section, the superconscious.
(7) Ideas, images, emotions, feelings, and drives combine and
group themselves forming "psychological complexes". They
develop as the various "selves" described by William James.[26]
(8) Psychological complexes find and use -- without our aware-
ness, independent of, or even against our will -- the means of
achieving their aims. It has been called, "the law of sub-
conscious finalism". (9) The psychological energies which
remain unexpressed and are not discharged into action
accumulate, operate and are transformed in the unconscious,
and can produce physical effects.[27]

In describing the "good will" the author calls on us to
live in harmony and in tune with all of life. That "good will"
is the result of our will to live successfully with others. But
we must have an understanding of others which Assagioli
describes as the "will to understand". By this he means to
develop in ourselves a specific faculty of empathy. He defines
empathy with Webster as the "imaginative projective of one's own
consciousness into another being". Such "good will" will re-
quire an impersonal attitude of self forgetfulness on our part.

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[26]Ibid.   [27]Ibid., pp. 14 - 16.

It will mean approaching an other person as a "Thou".

And finally, Assagioli defines our will in relation to the Universal Will. He calls on man to ponder over his microcosmic relationship with the universe. When we lose our false sense of importance, the pompousness of our pride and the conceit about our personal merits, we feel ourselves in tune with the universal. Even more we feel we are made of its substance, as a drop of water is made of the same substance of the ocean. We recognize ourselves to be an integral part of it and feel the joy of this recognition. The remembrance of this experience will remain to support us through trying and painful times. In contemplating the greatness of the universe, we realize that it is pervaded by and pulsating with life; that is evolving under the guidance of intellectual laws; that it must have significance and purpose. Even those who do not have a religious faith or a definite philosophy of life can hardly deny that the universe is ruled by a law of evolution and progress.[28] In all that we see and perceive, there seems to be the same trend towards a mysterious goal.

> When we have become aware of the power of this universal law it becomes clear to us how foolish it is to oppose it; we discover that the true cause of so many failures lies in the unconscious and ignorant violation of

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[28]Ibid., p. 21.

that law. Then there arises in us spontaneously the impulse
to obey it and cooperate with it. And here again, a paradox:
the individual will, in freely submitting to the universal
will and merging with it, is neither annihilated nor diminsh-
ed. At the very moment in which it would seem to die
or cease to exist, it rises with new power, transfigured.

When the individual wills to cooperate harmoniously with
the Will that governs the Universe, then that Will cooperates
with him and puts at his disposal its own infinite energies.
In the Laws that rule the Cosmos, man discovers the laws
which should regulate his own actions.

Thus the will, in becoming good, becomes at the same
time strong and wise, and this union, this synthesis of the
three, creates the complete will -- the Perfect Will.[29]

The will causes the self to be consciously related to

the Universal Will (he does not call this God but it is implied).

Man wills to respond to the still small voice and is rewarded

by self-affirmation and greater meaning for his life. Life is

no longer empty. The will summons all available energies to

thwart powerlessness and the surrender of freedom. For

Assagioli the will which is in harmony with other persons

experiences the reduction in the pain of separation and unrelat-

edness. It musters up the surging dynamic thrust towards

meaningful identity within the framework of the goal projected

by the self. I believe Assagioli would accept all of his

capitalized words as intellectual substitutes for the word God;

and when our will is thus identified with God's will, we will

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[29]Ibid., pp. 21 - 22

have attained eternal life, the negation of existential ultimates of finitude, fate, death and the threat of non-being.

E. TRAINING AND USE OF IMAGINATION

The training and use of imagination includes techniques such as visualization, auditory evocation, and evocation of other sensations. Imagination is a function which is synthetic and can operate on several levels concurrently such as sensation feeling thinking and intuition. It may operate in all these areas at once. Its basic function is that of evoking and creating images. Its signals may be derived from conscious or unconscious levels. When it is excessive it needs controlling and when weak it needs to be trained, yet it may be utilized with great potency. Since imagination operates on so many levels this explains its extreme importance to psychosynthetic therapy. It is one of the best ways of moving towards a synthesis of different functions. Assagioli reminds us again that every image has in itself a motor drive, or, images and mental pictures tend to produce physical conditions and the external acts corresponding to them.

The technique of visualization is of basic importance to many other techniques; for instance, the clear visualization of the "ideal model" implies the ability to visualize. It further

assists in training the concentration in early stages of therapy and offers a starting point for incentive to creative imagination. We have stated that every image has a motor tendency, but also every movement requires a previous image of the movement to be executed. In short, visualization is a necessary stage for action.

A good procedure for developing visualization is to imagine as many numbers written on a black board as one can possibly maintain in his visual picture. Extroverted people can visualize more easily with eyes closed because the open eyes tend to be instruments for their extroverted interests in what they see before them. On the contrary introverts have more difficulty with eyes closed because their interest is already being directed inwardly and all sorts of pictures and other psychological processes crowd out the interest in the figures on the imaginary board. This exercise gives us an opportunity to measure improvement in the client immediately and offers him reinforcement and motivation to put forth further effort. Similar exercises may be done by employing the use of color.

Another exercise is called mental photography by which a client is shown a picture visually and then he is to close his eyes and evoke the image just observed and give back a full description of it orally. These exercises offer good

training which registers rapid achievement.

Auditory evocation has a similar purpose to that of visualization. It offers sometimes necessary preparation in the training for the utilization of power of sound and of music described as music therapy. Two main groups of suggestive auditory images are found in the sounds and noises of nature and in the sounds which are man made. These sounds may evoke psychosomatics effects conscious or sub-conscious leading to hypnosis or post-hypnosis. Still other sounds seem to have a nostalgic tranquilizing and harmonizing effect.

Another technique is parallel to the one described as mental photography in which the subject is asked to listen and then repeat what he has heard. This technique should be avoided with clients who are apt to hear inner voices. His attention should be directed to the outer world via the other senses especially sight, touch, taste, and smell.

"Tactile sensations" require the client to pass his hand over the surface of a cold glass, a fur, or caress the back of a cat and immediately afterwards to produce the same feeling in the imagination over and again until the ability to evoke tactile sensations is developed. Evoking gustatory sensations is for people who have difficulty reproducing the sensory images derived from eating and drinking a marked flavor or hot and

cold ingredients. Evoking olfactory sensations is done by caus-
ing the client to sniff a scent natural or otherwise and when
withdrawn the client is asked to repeat the process by imagina-
tion. Evoking kinesthetic sensations is drawing from the patient
right muscular tension -- not too much or not too little so to
speak. This effects a right and harmonious tension in the
muscles necessary in a given action.

The purposes of the above exercises are to produce
sensations and tensions for relaxation and are used for clients
who have a deficient awareness of the body; or those so cen-
tered in their emotional life or intellectual activities that they
have lost the relative value, even the reality of the physical
body. The advantage of such exercises is in the fact that the
therapist himself does the exercises acting as a stimulus to
the client.

Many of the techniques employed in psychosynthesis will
be continually used with patients and even at the termination of
therapy the instructions are that the patient continue practicing
such techniques for fuller self-realization. The client is often
given a tentative evaluation after general assessment and the
use of some of these techniques and exercises and some idea
about his progress and directions which both therapist and
client may proceed toward goals derived by introducing of

"ideal models".[30]

Such imagination techniques deal with present feelings. The therapist is present to test such present feelings in terms of reality. It is a fact that while anxieties are effects from previous conscious or unconscious causes, the effects of anxiety may then become causes in themselves to evoke and produce further anxieties. Evoking images opposing anxiety symptoms then being with them energetic motor responses which offset the anxiety and break the closed loop. Exercise then does two things: (1) It drains off the excess energy produced by anxiety and channels it into useful behavior, and (2) it remains "on call" when causes reoccur which formerly elicited anxiety.

F. IDEAL MODELS

Quite central to psychosynthesis is the employment of the technique of ideal models. Each person has within himself various self-models or models of the ego, or models of the personality. We discover such models by six basic methods: (1) What "we believe" we are (we may over or under evaluate ourselves); (2) What we "should like" to be; (3) What we "should like to appear" to be to others; (4) What

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[30]Assagioli, Psychosynthesis, pp. 143 - 166.

"others project on us and believe us" to be; (5) Models of what "they would like" us to be; and (6) The models "others evoke and produce" in us.

It is a good thing to make the patient aware of all these models. Realizing then that every image has a motor element which tends to be translated into action, we must first begin with the "idea" and if desirable, it may become the "ideal". This borders on "hero worship" but very soon the patient must divide the hero image from the hero person. The therapist may need to do some "debunking" at this point. The client should avoid personal attachment to his hero. The model should be an "idealized model" not just a living "person".

Next the client uses the conscious method of visualizing himself as possessing the qualities found in his ideal model. He further visualized himself in each vital role relationship of his model. This resembles Moreno's psycho-drama play-technique. In assisting the client with his blueprint, the therapist when assisting with visualizing the model always asks if his suggestions are acceptable. He assures the patient that he too is building the same model with and for him. When the true model has been evoked, it is useful to repeat it over and over again (daily and a few times in each session). When the client can play and perform the role quite easily, it indicates

that the ground is free. Then it helps to say, "What can fur-ther help you is not to care so much about the results. Just try, make the experiment in a detached attitude. If you do not succeed this time, you will perhaps do so next time."

The application here is that the client uses his best resources to evoke and blueprint his goal. Then he is support-ed while he experiments toward this goal. Limitations of this technique are found when a client's action contradicts a psycho-logical phobia which remains unsolved. When old fears, emo-tions, or aggressive angers, rise in the patient he is not to fight them but to accept and experience them. After repetition he is soon free from negative emotions and in a position to actualize his ideal model.[31]

Assagioli's above technique speaks to the existential problems of finitude, guilt and condemnation, meaninglessness and identity and the existential anxieties aroused by such prob-lems. When the client accepts his goal by separating the per-son of his hero from the ideal of his hero, the client is forced to cope with finitude, in his model and then in himself. To separate finitude from the ideal does not mean to reject it but merely to put it in some place other than at the top in his

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[31]Ibid., pp. 166 - 177.

hierarchy of values. Guilt and condemnation are dealt with as he realizes he does not "have" to succeed one hundred percent. To think and act this way is to accept contingency. Meaning is restored as he and his guide have built an idealized model that is relevant and reasonable for the client's life. Being aware of the six ways to self-recognition, he must have discarded most of them and accepted one which offers him the identity he seeks in his own reality. To take these above steps the client has removed most of the basic causes of existential anxiety.

G. SYMBOLIC UTILIZATION

The purpose of this technique is to utilize the enormous potency of symbols found in the dynamics of psychological life. Specific symbols are directly related with psychosynthetic integrating value for individual and group therapy. Each symbol is a container and preserver of a dynamic psychological voltage. They also transform psychological energies. They are conductors of psychological energies. Employing symbols heightens the tension of psychological and biological energy (syntropy). Symbols offer us an analogy which links psychological inner and outer realities. An analogy may offer us a fresh new slant on almost every subject. Every scientific model is in reality a

symbol based on analogy. An analogy is heuristic in function and nature.[32] Symbols can be visualized and this sets into motion unconscious psychological processess, which is an effective means for the transformation of the unconscious. We may then observe the results of the presentation of certain symbols to the unconscious of our client and then see if the setting in motion of certain unconscious forces produces a transformation of the outer personality.

The seven basic sets of symbols deal with nature, animals, humans, man made, religious and mythological, abstract, and individual or spontaneous symbols. Such symbols may be presented in three ways: presenting or suggesting the use of a definite symbol out of the first six basic sets; taking advantage of the spontaneous symbols evoked during treatment; or to begin with a suggest basic set of symbols and then permit the client to freely develop the use of further symbols spontaneously (Desoille - guided daydream technique).

Symbols may be introduced different ways: by naming the symbol; by presenting a drawing or image of the symbol; and finally by asking the client to evoke or visualize an inner image of the symbol. The second way of drawing may also

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[32]Ibid., p. 179.

serve the purposes of expression, catharsis, and imagination. While in theory there is a difference between static and dynamic symbols, in practice the results are often similar. This technique may be used with almost every client -- the problem is when they should be employed and which ones will be the most effective? The symbols should be selected to suit the personal problems of the client. If he has inter-personal problems, the therapist may select a bridge or a mountain. The symbol of a machine over which man is the master is often a good symbol for adolescents who attempt to develop mastery over body and body functions. Animal symbols evoke certain psychological characteristics. The client may image himself standing in a meadow looking towards the edge of the woods waiting for some animal to come out. The animal of his choice comes out which evokes psychological characteristics in the client. Like the machine, the horse as a symbol provides many identical dynamics such as the need for taming and the right utilization of the body. This was indicated in delightful humor by St. Francis when he spoke affectionately of his body as "brother ass". Fire is one of the most ancient and effective symbols for evoking basic drives, instincts, and objects in the collective unconscious. The symbol of the human heart visualized as a huge door assists patients in opening many closets in their

lives as well as confronting persons heretofore done with fear and difficulty.

All of these symbols assist the therapist in techniques used for developing self-psychosynthesis in his clients. Spiritual-psychosynthesis will be discussed in the following section.

Special care should be taken in the use of symbols with clients who have a spontaneous production or overproduction of symbols in their lives. Introverted psychoneurotic clients make little constructive use of symbols. For these clients symbols should be selected which represent bridges to outer reality -- rather than maintaining the inner world of fantasy. Assagioli suggests limited use of such symbols with extremely extroverted or very intellectual clients who usually dislike symbols. The therapist should be mindful not to become side-tracked by a technique or theoretical interest but rather maintain the humanitarian purpose of therapy: to make the patient whole.[33]

The chief value of symbol utilization is in its ability to deal with broken relationships which cause isolation and

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[33]Ibid., pp. 177 - 191.

loneliness. It results in creativity and greater spontanity of the client.

H. SPIRITUAL PSYCHOSYNTHESIS

There has always been a certain number of human beings who have not been satisfied with the normal achievement of harmonious adjustment in personal psychosynthesis, however worthy it may have appeared to others. For such people there must be a wider and higher type of psychosynthesis - spiritual - psychosynthesis. As we do not know the ultimate about Spirit or electricity, it is unnecessary to know the ultimate about them in order to apply their functions in dealing with the therapeutic purposes in man.

Assagioli attempts to remain neutral towards such ultimate problems and concerns his focus on living psychological experiences and facts found through the exploration of the unconscious. But even this pragmatic approach should rightly include the experiences of individuals who have had wider and deeper levels of realization with the superconscious experiences. He follows Jung on spiritual matters and while Jung had psychic experiences of a high order, "there is no evidence that he had

the direct experience of a spiritual metaphysical 'reality'."[34]
Nor did William James have a direct religious experience but
that both Jung and James recognize the reality of such exper-
iences makes them all the more significant.[35]   Psychosynthesis
differs from much other psychological understanding in that we
believe in the existence of a spiritual Self and of a super-
conscious which are as basic as the material part of man.
Without forcing a pholosophical, theological, or metaphysical
structure on psychology, we are simply acknowledging facts re-
lating to the higher urges within man which tend to make him
grow towards greater realizations of his spiritual essence. We
believe the superior manifestations of the human psyche such
as creative imagination, intuition, aspiration, and genius are
empirical facts and as such susceptible to research and
scientific treatment.

We believe, further, that spiritual urges are as basic
as sexual urges.   While Assagioli is neutral towards religion
and pholosophy, he is in no wise indifferent to either. He sees
religion as "existential religious or spiritual experience" and

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[34]Roberto Assagioli, Jung and Psychosynthesis (New
York: Psychosynthesis Research Foundation, 1967), p. 9.

[35]Ibid.

theological or metaphysical formulations of those experiences and institutions founded for protection and promulgation of those experiences. Psychosynthesis is neutral towards the formulations and institutions but its purpose is to help attain the direct experience itself.[36] Further, psychosynthesis helps the churchman to use methods and techniques to foster spiritual realization -- as well as help him appreciate a broadminded approach towards all religions and maybe even see the possibility of a psychosynthesis of religions. It is a basic tenant of psychosynthesis that religious phenomena whether termed spiritual, mystical, or parapsychological, can influence inner reality and outer behavior of individuals.

Assagioli divides the unconscious into lower, middle, and higher unconscious; the last of which he labels as the super-conscious. It is this higher realm which has been greatly neglected by many psychologists. The super-conscious precedes consciousness of the self because super-conscious functions and facts enter spontaneously sometimes into the field of consciousness. This material fact differs from Freud's "Id" in that the former appears almost ready made and has little connections with previous experiences. Its contents appear to

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[36]Assagioli, Psychosynthesis, p. 196.

have higher frequency than some of the contents from the low-er and middle unconscious. This may offer us some legitimate explanations for the genius in our society.

Very important in spiritual psychosynthesis are symbols which are in two main groups used for evoking the spiritual self. The first group is composed of abstract or geometrical, and nature symbols while group two is more of a personified type of spiritual self. The latter group might include an angel, the inner Christ, the inner warrior, and old sage, the inner master, or the teacher. The last is used to establish dialogue between the personal self and the spiritual self.

The exercises for spiritual psychosynthesis are many, among which are those based on the Legend of the Grail, Dante's Divine Comedy, and the Blossoming of the Rose. Each of these exercises offers a complete psychosynthesis. The patient struggles through existential being, pain, Hell and through a myriad of obstacles achieving a oneness, fusing self and will to the ultimate meaning of life. These exercises may be used with groups as well as with individuals.[37]

Assagioli assumes that spiritual-psychosynthesis is an existential given and that persons are free to choose such

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[37]Ibid., pp. 192 - 224; 287 - 315.

experiences. The existential anxiety arising from emptiness and meaninglessness is fully answered in such an achievement, not that personal-psychosynthesis does not subdue the anxiety but that it lacks the degree of attainment for some both in meaning and allaying the anxiety.

Anxiety arising by separation from ultimate reality is solved in spiritual psychosynthesis which has for its goal the experience of ultimate reality. Such meaning in the life of the client will counter-balance the anxiety arising from blind fate and even muzzle it. The inner dialogue tends to do two things: (1) it opens up finitude and guilt as well as self-condemnation, and (2) it permits the inner Christ to transcend such guilt and offer forgiveness and acceptance on the deepest level of human experience.

PART III

RELATIONSHIPS

AND

CONCLUSIONS

CHAPTER V I

ENCOUNTER

Assagioli and Brunner appear to have verbal disagreements about the definition man. Does man have autonomy or not? Is it good or not? How much freedom does man have and what of man's responsibility? What is sin?

Assagioli would agree that the emphasis of psychosynthesis is upon the dynamics within man enabling his self-realization and spiritual realization to wholeness and synthesization. Since it preserves man's independence, it is rather subjective. He does focus on man as a microcosm in which may be found or developed the greater part of reality. Man does have within himself the almost unlimited power to gain that which is better than worldly success through his own efforts to fight and win again and again.[1] Man is free to develop his will to the point that it is synthesized with the divine Will. Until that time man has not developed his will to the highest point of spiritual realization. We may infer from this statement that sin for Assagioli is caused by several

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[1]Roberto Assagioli, The Training of the Will (New York: Psychosynthesis Research Foundation, 1966), p. 2.

things. Sin is due to lack of training and self-actualization. Ignorance, fear, and refusing to risk the inner journey can cause man to remain in the undeveloped state (sin). Such a state is fragmentation and brokenness. Since Assagioli is so intensely interested in individual development, we may infer he would, reject original sin having anything to do with the influence on modern man. Assagioli would agree with Augustine that men are wills. Assagioli does not limit sin and grace as well as wholeness and growth to the Christian system as does Brunner. He would admit that divine-human dynamics in psycho-synthesis toward salvation may be achieved in a multitude of religious systems in addition to the Christian system. He believes in it enough so that he pleads for the possibility of a "psychosynthesis of the religions" not creating a new one or abolishing existing ones but going beyond the movements of religious synthesis to that of religious psychosynthesis.[2] Freedom and autonomy in man are not sin in themselves. For Assagioli the autonomy of self-actualization is one of man's highest goals: to become an autonomous synthesized person.

Another cause of sin may be inferred at this point. He who does not develop his will power becomes a prisoner

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[2]Roberto Assagioli, Psychosynthesis (New York: Hobbs, Dorman, 1965), pp. 195 - 196.

(alienated) to himself through laziness and lack of faith. "He who will not set himself to the task is a traitor to himself and he should realize that the fault is his own and that he is responsible to himself and to others for all the consequences resulting from his indolence"[3] (sins of omission).

We may infer that another source of "sin" for Assagioli is in the use of the unconscious. Unless one is willing to access the problem areas of the unconscious, it is possible that enought negative energies from poor images could enter the consciousness of man that he could be stampeded into making poor choices which would be destructive of himseld or others (sin). "Psychological complexes find and use, without our awareness, independent of, or even against our will, the means of achieving their aims. This is the law of subconscious finalism."[4]

Assagioli would agree that there are sins of commission. If sensuality, innocent of itself becomes an occasion for temptation and sinning, then such is derived from mental images surrounding evil examples. Assagioli states that "images, mental pictures and ideas then to produce the physical conditions and

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[3]Assagioli, Training of the Will, p. 6.

[4]Ibid., pp. 14 - 16.

external acts that correspond to them."[5]   Ideas and images

tend to awaken emotions and feelings that correspond to them.[6]

Divine Grace is central to Assagioli who lists all sins

(evils that can harm us), then he pictures their correction by

the "Ideal Model".[7]   "When the individual wills to co-operate

harmoniously with the Will that governs the Universe, then that

Will co-operates with him and puts at his disposal Its own

infinite energies."[8]   We may infer this to be a tremendous

faith-statement of man's need and freedom to choose grace

available to him.   He possesses freedom not only with refer-

ence to ethical good and evil in his natural actions, but also

in his supernatural salutory works in which divine grace co-

operates with his will.[9]

Since man's will is in development towards that

Universal Supreme Will we may infer Assagioli to assert that

God is first cause of salvation (wholeness) with the free will

of man as "causa secunda".[10]

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[5]Ibid., p. 17.   [6]Ibid., p. 18

[7]Ibid., p. 19.   [8]Ibid., pp. 21 - 22.

[9]J. L. Neve, A History of Christian Thought, Vol I
(Philadelphia, Muhlenberg Press, 1946), p. 335.

[10]Ibid.

Assagioli would not deny that man must have grace to
achieve his highest potential. Illuminating grace for Assagioli
is in every human being. Within man is that throbbing, pro-
pelling dynamic thrust toward wholeness. Since it is described
as the inner thrust of will, he defines it as "inner illumina-
tion".[11] Such inner illumination is often called the small but
distinct "voice" which we come to realize as the "Will", an
overwhelming energy that brushes aside every obstacle and
asserts itself, irresistible and effective.[12]

From this one may infer the inner thrusting powerful
energy toward fulfillment to be the illumination of God and the
present power of God. Illuminating grace is the divine
encounter to which man says "Yes". Assagioli is a theist in
the sense that he affirms the reality of God in human life. He
believes that man is free to choose his own goals and develop
his own potential but without denying that the grace of God's
powerful, revelatory thrust making it possible. The choice to
do so, however, lies within man. "The will is the central
power of our individuality, the innermost essence of ourself;
therefore, in a certain sense the discovery of the will means

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[11]Assagioli, The Training of the Will, p. 5.

[12]Ibid.

the discovery of our true being."[13] Assagioli would claim that Brunner's definition for sin is his own (Assagioli's) definition of virtue, i.e., self autonomy. Further, Assagioli would claim this not to be the cause or source of anxiety but the solution of it.

It is true that Brunner claimed that when man asserts his self-autonomy he like a child opens the door and leaves God. This is the beginning of his sin and the cause of his anxiety. Furthermore, once fallen man is gone, the door closes behind him and locks itself. God reopens it in the Christ event for all men who ask, seek, and knock.[14] Return and restoration unto the Lord then effectuates man's salvation and wholeness, the reduction of anxiety. It all began in the rebellious act of man's desire for self-autonomy.

Let us ask both men to define self autonomy and discover if we have a formal argument. We will have grounds for an argument only if each man can agree with the other's definition. Brunner would define self-autonomy as the function of personal self government independently from all other governments, especially independent from the and against the divine

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[13]Ibid.

[14]Emil Brunner, Dogmatics (Philadelphia: Westminster Press, 1952), II, pp. 108 - 109.

providential government. Further, Brunner would equate self autonomy with self-deification and rebellion against God. Assagioli's definition of self autonomy would be altogether different. Self autonomy is the discovery of the self as being unique and has its own identity different from any other government. The autonomous self when discovered may choose to co-operate with the providential divine will and in psychosynthesis it must. As the true Self is discovered in its autonomy and moves towards actualization by co-operation with the Supreme Will, anxieties are alleviated.

Obviously then we have no argument because the definition of both men implies a different function. In Brunner's it means hostile and aggressive rebellion against God. In Assagioli's it means free individual will choosing to co-operate with the Universal Will (God).

Assagioli on the basis of psychosynthesis would accuse Brunner of tunnel-vision in a narrow theistic view of reality. Brunner's system deals with a small limited view of reality. His own admission is that the Christian System may be functionally adaptive within diverse philosophies. The Christian System would appear to Assagioli as a way of effectively leading man out of his existential entrappment rather than the only way as proposed by Brunner who refuses to admit that hope

is found outside the Christian System.

Brunner limits the faith responses to the Word of God in the Christ event. But at the same time he defines faith as containing the dynamics in experiences of mystery religions, primitive religions, and philosophical religions (see page 19-20). Then he employs his dialectical system to state that faith is none of these systems.

Assagioli would have difficulty understanding Brunner at the point of his defining faith as the solution to man's problem. If faith is not a system, Assagioli would argue, then it cannot be the Christian System nor can it be psychosynthesis for that matter and Brunner is correct. Then faith for Brunner is man's existential response to God. But God is all of reality. Reality and truth may be expressed and experienced in pluri-dimensional (a combination of systems or forms) structures other than by Christianity: Abraham had faith and it was imputed for righteousness with God. Next to the Muslim faith, Christianity is the youngest of major religions. Would Brunner state that all others outside the Christian System were people of no hope? Brunner's systematics while not intending to be domatic are indeed just that in Assagioli's view point.

Further, Assagioli would quarrel with Brunner's statement "that self understanding is not faith" (see page 21).

Surely Brunner is not stating that faith does not include self understanding. Brunner's man does have a sense of self, otherwise there would be no anxiety. But Brunner is oblivious to the inner dynamic strength contained in and manifested through the truly actualized Self. Assagioli would go even further to assert that self understanding is the fundamental essence of faith. He would define self understanding as understanding and developing the self on all unconscious and conscious levels, psychosynthesizing the self and its will to be in harmony with the Spiritual Self and the Supreme Will. Assagioli would state that there can be no real faith apart from self understanding but each religious system has the right and freedom to define faith as it sees fit. Psychosynthesis can be a common denominator in all religious expressions of faith.

Faith then is the approach to God and is thus an active response of man. Yet Brunner claims that faith is not reasonable but is a "strange work". Further, he would assert that God cannot be understood by any logically scientific process. Assagioli would answer that man's highest understanding of God must employ man's highest faculty of reasoning power which includes his visualization, imaging, and meditative techniques. Man's attainment of spiritual psychosynthesis is quite scientific and employs the scientific method a product of man's

reasoning. Assagioli, if he claimed a theology at all for him-
self would agree that it is a Natural Theistic Theology and
Brunner would agree (as he formerly did) that his system is
one of Christian Natural Theology by his own definition.

Assagioli would claim Brunner has placed too much
emphasis on objective reality beyond man, namely on God. In
fact, man appears to be degraded and helpless. Brunner fur-
ther overlooks what it means to be authentically human or an
integrated whole (the absence of anxiety).

Brunner would agree that fallen man is indeed helpless
to regain the gift of grace. There is nothing he can do to
reopen the door, try as he may. When he chose to leave God
and travel to a distant country, he was bound to grovel in
guilt, condemnation, wrath, separation, sin, alienation, doom
and death. Since man is helpless to obtain divine favor
because of his sin, the emphasis of the Christian system must
be replaced upon God. Man for Brunner, discovers meaning of
the universe as he begins to understand the providence of God.
Everything that happens has its final meaning in God. All
reality in short is a means to the final divine purpose.[15]

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[15]Ibid, II, p. 155.

Systems of psychology, philosophies, and metaphysics are all foreign bodies which merely distort the truth of the Christian message and risk exchanging the divine treasury of truth for mere human inventions.[16] It is God who has created man and thus committed Himself to man.   That commitment is never broken by God, only man can break the relationship with God.

But Brunner's other answer is dialectical.   He refuses to side entirely with orthodoxy.   His dialectics may affirm the truth in seemingly contradictory statements.   At one time Brunner used the term "Christian Natural Theology" but dropped it as a "mis-leading phrase".   He does not state why he felt it was mis-leading or whether it was mis-leading to himself or others.   After reading his system my own feeling is that he should have retained the title because he sees such a split between "Christian" and "Natural" that his dialectics do well in polarizing these two truths and suspending them in tension without necessarily falling prey to the object-subject split of history.[17]

Brunner was committed to the idea of man's freedom and his dialectics assist him at this point.   No man even

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[16]Ibid., I, p. 9.   [17]Ibid., II, p. 155.

sinful man is out of the reach of God by means of the divine-human encounter. That it is an encounter means that both man and God participate through the exercise of freedom. While man is helpless in obtaining or earning divine favor, he is not helpless to respond to God's self-disclosure in the Christ event. Man has the God-given ability to act in faith or to choose faith. When man kneels before a higher power, Brunner states it must always be God, the non-Christian religions notwithstanding. The Old Testament religionists were non-Christian yet their dependence upon God was their active faith imputed for righteousness.

The Word of God meets man and begins to produce faith which is derived by hearing the Word of Christ. Brunner states that faith is not a "work" but a gift of God but at the same time it is in the highest sense man's action.[18] (While it sounds contradictory it is still Brunner's dialectics.) Then man has something to do with his faith and thereby his destiny to move out of existential anxiety unto salvation or wholeness. Faith becomes a bit more subjective. "So I let my entire being be addressed by God and acknowledge his

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[18]Ibid., III, pp. 165-166.

complete authority without reserve over my total being,"

Brunner would say.[19]   Man realizes his plight and chooses

(exercises his will) to abandon his resistances and flees from

the God of wrath to the God of Grace.[20]

Brunner also believed in man's responsibility. The central thesis of Brunner's meaning of the "imago Dei" is found in man's ability to respond.   Man alone is able to respond to a "Thou" as an "I".[21]   As for the God - man relationship, even the sinner since he is still related to God, is responsible to God.   The divine call to all men alike is to accept responsibility for one's own life.   That man has chosen to break the relationship and that the door is shut and locked behind man appears to be Calvinistic since Brunner states that only God can reopen the door for man to experience grace afresh in the Christ event.   But Brunner believed that the sinner chooses to re-enter the door of grace and that choice (man's free will) appropriates grace and salvation which are always free gifts of God.   Man is always understood by Brunner as a being in

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[19]Emil Brunner, *The Word and The World* (London: Student Christian Movement Press, 1931), p. 67.

[20]Brunner, *Dogmatics*, I, p. 170.

[21]Harold E. Hatt, *Cybernetics and The Image of Man* (Nashville: Abingdon Press, 1968), p. 89.

decision to answer to a destiny full of responsibility.[22] Brunner further believed man to be prevailingly good by nature and affirmed this in his re-assessment of infant baptism as being unnecessary and unscriptural. He believed in the salvation of unbaptized infants. Brunner held that sin is man's responsibility and this fact presupposes a free decision of the will[23] as well as an affirmation that man is basically good in his origin and early years.

Brunner would charge that psychosynthesis is too subjective and has an inference which leaves out the Christian God in Christ. Assagioli answers that the basic cause of existential anxiety is the unconscious past of man. The unconscious contains images of what is good and what is evil. When man identifies with the poor and evil images he is thus controlled by that which is evil. This conflict is resolved by the inner journey to slay the dragons (or make friends with them) and replace them with better images. Assagioli is most optimistic in his belief that no matter how great the evil encountered on

[22]Emil Brunner, Man In Revolt (Philadelphia: Westminster Press, 1947), p. 440.

[23]Harry J. McSorley, Luther: Right or Wrong? (New York: Newman Press, 1969), p. 365.

on the inner journey, there are in the unconscious resources adequate to deal with such evil entities. Such resources include the God of the universe, revealed also in Jesus Christ.

A second basic source of anxiety is both conscious and unconscious. This is the act of faulty identification of the Self with expressions of the Self via equipment, emotions, and intellect. The solution to these problems is found in the exercise of disidentification (see page 79) and the dynamics behind it.

A further source of anxiety implied by Assagioli is the undeveloped will. Just as the Pietistic and Aesthetic movements were semi-Pelagian, so are those who emphasize the will.[24] Like all sensory experiences, confused at first, the will becomes clearer and more developed through will training. The will does not explain the source of anxiety but rather the dealing with it. The undeveloped will has no way to deal with anxieties arising from the unconscious and from faulty identification. The undeveloped will has not become so developed that it is synthesized with the Divine Will (God).

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[24]Assagioli, _The Training of the Will_, p. 4.

Anxiety is almost annihilated by the will which has transmuted and unified the thrusting, driving, surging, dynamic power with the Supreme Will which is Universal.[25] I believe it is a logical inference to assume Assagioli to trust this Will as the revelation of the power of God within and to man. I do so because of Assagioli treating Will in caps as well as other adjectives such as Universal and Supreme.

Brunner would most likely believe that illuminating grace comes suddenly when man says "yes" to it which is the divine encounter. Conversion is a massive reorientation of the whole man in the unity of human experience. Assagioli would not deny the validity of this experience in his spiritual psychosynthesis. But in the rebuilding of personality and will to psychosynthesis, Assagioli would see this as development rather than as a sudden climax, as a process rather than an event. Assagioli is as interested as Brunner in developing a changed and new personality (converted) into a new "Weltanschauung". While not a violent disagreement or even a minor one, both men would emphasize a different reality of illumination, in man. Such a revelation for Brunner would be through the highest revealed image known to man, i.e., the static and unchangeable

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[25]Ibid., pp. 21 - 22.

image in Jesus Christ (demythologized). Man has a fixed reference point in the Christ of history. Assagioli would not disclaim the worthiness of Brunner's goal but claim that it is limited in definition, scope, and dynamics. Assagioli, by inference, would identify the highest revealed Self not in a fixed or limited static image but rather as a dynamic thrust. I would further infer that man's experience of that dynamic thrust coming into awareness could be inferred to be the revelation of God to man.

Brunner would state that man cannot be authentic man except in community or more clearly, man cannot be man by himself but only in community. One may infer that Brunner means no man is an island. A Christian man is never isolated by choice and an isolated man by choice cannot be a Christian man. He seems to be saying that the faith experience must be shared. Either a man can give his faith away, or he can give it up. Faith must be validated in community.

Assagioli states the problem as existing between one's will and the will of others as well as the Universal Will. That God may be defined as the moral force of the universe, as monism, or the sum of all wills collectively Assagioli does not say. But that this Will is so dynamic and thrusting within persons toward filfillment, one would infer Assagioli's "Will" to be

in a sense personalistic. If one fails to take the will of others into consideration, he is inevitably on the course of conflict which may overwhelm the structure he has laboriously raised.[26] Harmonization of wills is a major goal for Assagioli in the elimination of conflicts in community as well as within one's personality.

Brunner would still assert that Assagioli is Pelagain even interpreted by the Socinians who charged that the fall left no effect on depravity upon the mind and the will. Man can learn of God's commands and promises and confidently obey in his own natural powers.[27]

Assagioli would only speak for himself in reaffirming that the dynamic thrust of the Supreme Will (God) is available to all men and that every individual has the capacity to develop this will power.[28] He has made no comment on the fall of man but would agree with Brunner man is created an unfinished product. Man has the capacity and the freedom of will to cooperate with the divine will in finishing the product.

Assagioli can claim salvation (wholeness) outside of Christ revealed in the Christian system. He can claim to be

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[26]Ibid., p. 17.   [27]Neve, op. cit., II, p. 86.

[28]Assagioli, The Training of the Will, p. 6.

true to psychosynthesis and affirm salvation found in the Christian system but he is not limited to that system. His prior claim (salvation outside Christ in Christianity) does not necessarily identify him with the Scholastics of the Ockham - Biel school as Brunner may assert. Their system taught that man could prepare for justification by his purely natural power of reason and free will apart from the illuminating and liberating grace of Christ.[29] Assagioli would deny that all illuminating grace comes through the Christ of the New Testament and that man must rely entirely upon his decision to use grace infused by the Divine Will.

Assagioli would further deny any contention that man can fulfill God's law apart from His grace; that grace comes to men by mind and eternal life comes by man's free will without grace. Assagioli will agree that man needs divine assistance in order to know what he ought to do, that there is no original sin, and that God does not deny grace to one who does what is in him. Man may hear the still small voice and experience the dynamism of God's thrust in one's core being. Hearing this "Word" and responding to it is a necessity for self actualization.

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[29]McSorley, op. cit., p. 398.

Brunner might reply that doing what is in oneself is made possible by the gift of grace. Assagioli might agree to that statement but not necessarily that it means that man is able to do what is in him when aroused and moved by graces. "This makes man less responsible than he really is," Assagioli would say. He would further assert that God's grace facilitates the right action of man's will. Man's requirement is to make himself worthy of such aid.

CHAPTER VII

EVALUATION

When both writers discuss man they concur that he reaches his highest potential as an "I" especially when the "Thou" of divinity has been discovered. The discovery for Brunner emphasizes the "without" and Assagioli's discovery is made from "within". Man's highest state is, furthermore, a spiritual state for both authors. The end product of both systems is that man's Self or Spirit is his capacity for responding to the divine illumination or grace. The end also produces harmony, peace, and lack of intolerable anxiety.

Brunner and Assagioli define man's problem differently as sin and lack of will development respectively, but man's experience of that problem is the same in both systems, mental pain or anxiety. Each author in treating that problem demands nothing less than man's total response (faith and Self or Spiritual realization).

Both writers see in man the existential necessity for meaning in life. Meaning and existential anxiety are found in an inverse ratio in man. Assagioli claims that ultimate meaning is discovered when man attains Self and or Spiritual realization by assessing the unconscious, actualizing a projected

idealized image and the transmutation of unconscious energies in that direction. This is for him, the reconstruction of personality. Assagioli uses an external reference point (idealized image) and the thrusting inner dynamic to achieve such wholeness. Man's meaning for Brunner, reaches its highest crest by contact with and surrender to the external Word of God in Jesus Christ (demythologized) and actualization by the inner thrusting dynamics of faith as man's response.

These two writers agree that man has the potential for building a new life around a new center of being, the end goal of which is like the new birth of a new personality. Each writer sees man endowed with the ability and the necessity to make a decision. This necessity is another "given" for both writers and a basic cause of man's anxiety. For Brunner, God (Reality) is waiting for man's decision to respond to His self-revelation in the Christ-event. The point of contact from God to man is in the "kerygma", and from man to God is in man's decision. Man surrenders to the highest reality known to him: divine self-revelation. Assagioli sees man making a "Yes decision" to follow his guide in search of his highest known reality; the "higher Self" or the Supreme Will. In both systems man's former self is lost and replaced with the new and more meaningful one. The greater meaning, when attained,

reduces anxiety with an inverse ratio.

In both systems man is free to choose but he is not free not to choose. His choice not to choose (say "Yes") is still a choice: a "No" decision. If man says "No", he remains in his existential dread and sickness unto death. Man in both systems is free to make a "No" decision. Paradoxically in Brunner's work and that of Assagioli, man attains his highest degree of freedom (genuine authenticity) only when he says "Yes", which is equivalent to "the leap of faith". Man surrenders his old autonomy for a newer and higher one. His true identity is actualized by such a leap in the direction of the idealized Self or the inner Christ. No man needs to remain a slave to inauthenticity.

The dynamics of anxiety are seen to be similar in both Assagioli and Brunner. For Assagioli, if we identify our Self with the body and its achievements or behavior, we are caught in the trap of finitude with limited potential.[1] If we disidentify the Self from bodily equipment and functions, we are free from their finitude (not irresponsible for them) and their causing anxieties. Brunner would say that we identify our self with the Word (highest image) and thus separate our selves from sin

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[1]Roberto Assagioli, Psychosynthesis (New York: Psychosynthesis Research Foundation, 1965), pp. 116 - 125.

(the lack of identity with Christ) and the guilt it produces. Sin no longer has dominion over us. Both systems call for dynamics which evoke the highest image known to man who submits himself to that image. Salvation ("salvus" - wholeness) has come to man, and with this "salvation" or "Spiritual psychosynthesis" the subsiding of man's existential anxiety. The dynamics of the spiritual life are identical in both systems, the steps of which have been mentioned above: shock, illumination, painful debris, and journey into reality. Therefore, each system accepts the dynamics relevant for dealing with man in all three dimensions of time: past, present, and future. Past sin and guilt are met with the dynamics of faith and surrender for Brunner. The same are met in Assagioli's by his assessment of the unconscious (past) and its acceptance. The dynamics of the present are met in both systems by love and the future is met on the basis of potential (surrender to the higher self) summarized by Assagioli:

> Whether we believe it or not, divine being or cosmic energy - the Spirit, is working upon and within all creation shaping it into order - harmonizing, unifying, and uniting all being with each other through the like of love (agape) - achieving slowly and powerfully the Supreme Synthesis.[2]

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[2]Graham C. Taylor, The Essentials of Psychosynthesis (New York: Psychosynthesis Research Foundation, 1968), pp. 20-21.

Brunner begins his system with a focus on God as the subject of reality and man as the object. His system is a didactic, telling man what he must do to extricate himself from his awful plight. Assagioli on the other hand offers us a system which does not contradict Brunners' but presents a different focus. Psychosynthesis is also didactic but it describes various techniques of inner dynamics available to assist man in reaching goals identical with Brunners'. The former system claims little or no affinity with the scientific method which the latter claims to be highly scientific and pragmatic.

The content of Brunner's system is man's subjectively dealing with objective reality without falling prey to the historical "objective - subjective" split. Assagioli's emphasis is upon man's subjectively dealing with his inner reality (subjective) in a struggle for wholeness. In short, Brunner's system is incomplete, apart from man's dealing with "Objective Reality" (God), while Assagioli's system is more complete in dealing with man and his subjective reality. God by traditional definition is necessary for Brunner but not for Assagioli who prefers to remain neutral towards any theistic system. Because of the different emphasis of the two systems, we see a diversity of content. Brunner covers the entire theological spectrum dealing with topics in detail about God, man, creation, society, and

nature. Assagioli deals for the most part with man, his inner dynamics, and various symbols of man and nature.

Brunner feels that there is nothing in man to restore man's wholeness and integrated unity. The only thing man can possibly do is surrender by saying, "Yes" to the divine encounter. This "response" of man offers restoration of unity with God, a gift of God. The response further sets man free from his basic sense of guilt, separation and loneliness. He has now experienced unity of the soul body and the image of God is restored. Man is free because he is no longer un-man but a genuine human after the order of humanity presented to him in Jesus Christ. The potential within man is now a possibility whereas formerly it was not the case.

Brunner and Assagioli would concur that the "Word" which man hears and to which he is free to respond is the revelation of God. Both would agree that the "Word" is to be distinguished from the printed word as well as the word in tradition. Assagioli focuses on hearing and responding to the "Word" as a necessary experience for Self fulfillness. He would define the Word as the still small voice, the thrust of God in one's core being, the lure of potentiality intuitively sensed as harmonizing man's will with the Supreme Will. Brunner's terminology differs as he sees man responding to the

"image of God" within himself, the Christ calling upon man to "follow me". The dynamics are not different. Our authors have only a terminological or verbal disagreement. With Brunner, man's freedom is more dramatically instantaneous as experienced in a new birth. Assagioli sees man more slowly and deliberately wandering in an upward trend with his guide by properly identifying the Self and the discovery and development of the will. Training the will is a different process for Assagioli even though he and Brunner would desire that man identify his will with the Supreme Will. Assagioli may not agree with some social reformers who advocate "universal progress" either, but nowhere in his writings does he appear as negative as in the few instances in which Brunner appears quite negative. But to be fair, Brunner's negatives are usually related to "fallen man" in his complete society. Assagioli is silent here. When Brunner speaks of individual man, he may be negative but always there is hope, and a way out of his existential situation.

While the dynamics behind "surrendering" are similarly related in both systems, there is a difference as to "what" man is surrendering. Brunner desires man to surrender himself to the Word of God, to the Self-communicating, personalistic and absolute God. Assagioli may not disagree with Brunner except

that he desires man to surrender to the pull or "powers" in
the "Higher Self". He would not disclaim this to be God, but
sees psychosynthesis as the vehicle or "wrapper" in which var-
ious theological systems might well be at home and even
compatible, even a psychosynthesis of religions.

A technical and structural difference is that Brunner
offers us lengthly reasons and dynamics behind man's existen-
tial anxiety. Assagioli spends less time offering reasons
explaining anxiety but goes to some length to offer dynamic
solutions to this central problem. Brunner's system is no less
dynamic. It is more directive and narrow than the many
approaches offered by Assagioli. A further technical difference
deals with the dynamics of confrontation. In psychological terms
the ego is confronted by the super-ego in Brunner's Christian
system. Often it is negative and judgmental, a direct source
of existential anxiety. Assagioli sees the ego being confronted
more by some areas of the unconscious, a different source of
existential anxiety. Brunner appeals to the super-ego for
assistance; Assagioli to the super-conscious. But in addition
to their appeals to a common source, Assagioli appeals to
areas of the unconscious as resources to resolve man's con-
flict. Here is a great source of power that is not emphasized
or developed in Brunner's works. This does not mean that

Brunner, whose historical heritage crosses that of Jung, would deny that God's Word evokes energy-ladened symbols from the unconscious, even the "collective unconscious". He simply does not develop it as does Assagioli.

A final contrast is found in the use or non-use of the human body as equipment to facilitate awareness and growth. Sensory, mental, and physical exercises are used to evoke certain sensations which generate energies that may be used to achieve personal and spiritual psychosynthesis. Brunner makes little if any use of the body in his response to the Word of God or surrendering to the highest values.

CHAPTER VIII

CONCLUSION

What have we learned from our study about man and his anxiety? We discovered that man is wonderfully and fearfully made in the image of God. Man's self-reflection differs him from all creation. Man is finite and limited; he is not God. In his freedom to obey or disobey God, man's "decided act" has been to trust himself rather than God. This constitutes rebellion by the very nature of enthronement of self.[1] Like "Ahab" on the "Pequod", man has overstepped his bounds of habitation and his monomania is driving him to destruction. As a child of nature and a child of the Spirit,[2] man reflects upon the tension and conflict of being in two worlds at once. If psychology says anything, it is that "Man's behavior is conditioned not just by ancestral history or past, but also by his aims, his aspirations, and where he is going (teleology).[3] At the core of man is a dynamic, moving, propelling, thrusting surge toward an intended purpose or unified goal. Assagioli

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[1]James A. Knight, Conscience and Guilt (New York: Appleton-Century-Crofts, 1969), p. 70.

[2]Ibid., p. 71.   [3]Ibid., p. 26.

calls it "psychosynthesis" and Brunner calls it God or "salvation".

Both writers agree that man has a problem. For Assagioli, man's self-awareness has caused mental pain which theology calls the "fall of man" or estrangement from God. "It means that he is estranged from his optimal self; of the potential ideal which God intended in the creation."[4] Man's real identity (authenticity) means movement toward God; toward the "ideal" and the "reality" which lie within man's reach. Man's goal in God is reaching the fully integrated potential and actual in balanced harmony of love. Brunner's model is the true human Christ and Assagioli's model is the actualized Self. That which went wrong was man's product of the misuse of his highest endowment.[5] He has been endowed with a tie to the highest image possible of knowing; the true being of God or the idealized Self image, and he has broken that tie resulting in alienation. Man is guilty of breaking the tie resulting in brokenness and dis-integration. He has driven himself out of the primal garden relationship and has become non-human.

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[4]Edward V. Stein, Guilt Theory and Therapy (Philadelphia: Westminster Press, 1968), p. 205.

[5]Knight, op. cit., p. 68.

That religionists and psychologists spend so little time with physical pain is enough evidence to convince us that man's greatest source of pain is mental and not physical. I believe with Guntrip,[6] that anxiety is mental pain and its bite is more severe than physical pain. It is also true that physical pain for some covers over mental pain and is a valuable defense against it.[7]

Man has a way to bridge the gap and heal the pain. He may change himself by way of transcendence and acceptance. In religion by the acceptance of divine grace one breaks through the realm of law and creates a joyful conscience. In psychology one accepts his own conflicts without hiding them and actualizes his potential for being an authentic human.[8] Brunner challenges us to accept the givens of finitude and on the basis of trust in God's grace we are not merely "restored" but re-created anew as a new creation in God. The model for this new image is Christ, the "authentic man". The authentic man for Assagioli, is the reconstructed (new) personality thrusting toward fulfillment of the Self: the God within.

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[6]Henry Guntrip, Psychotherapy and Religion (New York: Harper & Brothers, 1957), pp. 24, 28.

[7]Ibid., p. 32.   [8]Knight, op. cit., p. 17.

I have discovered by this study that religion is the experiencing a relationship with the ultimate all embracing Reality regarded as personal. This is the highest experience for both Brunner and Assagioli. Other concerns are also for personal relations: marriage, politics, art, and recreation and I claim these relationships to be "religious" in the broadest sense of the term. Brunner calls on man to move on in his quest for salvation and communion with the ultimate in community. It is doubtful that Brunner's system can penetrate into the unconscious depths of personality as can psychosynthesis. At the same time, Spiritual psychosynthesis calls upon man to move on in his quest for wholeness or salvation and communion with the Supreme will in community.

In this study we have seen that man's self-awareness has led him to discover his finitude, sin, and his guilt which pose the threat and dread of non-being. His anxiety is like a sickness unto death. Brunner and Assagioli offer us systems of courage to choose a substitute way of living and being which turns out to be the pearl of great price. Both agree that courage is not the absence of fear, but rather the mastery of it by faith and Self-actualization. Anxiety is the result of accepting poor choices of images for goals. Both writers would agree that "as a man thinketh - so is he" and

they would challenge us to accept worthy images as goals for the self; to accept what we cannot change ("givens") and use the courage to change what can be changed (the Self), and to use wisdom in discerning the difference. We see man as afraid and in hiding. His hiding takes many forms - as many as there are anxious people. Auden noted the anxious forms of futility, boredom, and disillusionment sitting or "existing" at a night-club bar in New York City and he wrote these words on the back of a menu.

> Faces along the bar
> Cling to their average day:
> The lights must never go out,
> The music must always play, ...
> Lest we should see where we are,
> Lost in a haunted wood,
> Children afraid of the night
> Who have never been happy or good.[9]

Another basic discovery from our study is the basic fact that change in man is possible. Brunner and Assagioli are both dedicated to the task of increasing man's capacity to solve his problems and to tap his latent recourses. This is the orientation of both theology and psychology.[10] Both of our

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[9]W. H. Auden, The Collected Poetry (New York: Random House, 1945), p. 66, cited by John Sutherland Bonnell, No Escape from Life (New York: Harper & Row, 1958).

[10]Knight, op. cit., p. 87.

writers would agree that man must accept the responsibility to participate in the discovery and actualization of his own beatitude. Both agree that life can be changed for good and that man can find satisfactory answers to both questions: What is good for man?, and what is man good for? It is good for man to attain redemption and salvation over his separateness as well as solving the conflicts between the counterfeit and the authentic self, and the shadow side of man's life.

In the context of this paper, religion and science are not separate and opposing disciplines but are allied disciplines focusing on man and his highest of values. Spiritual reality may lie outside the realm of scientific investigation so far as objectivity is concerned. It can objectively treat the subjective experiences and phenomena reported in human lives. I am not at all convinced about the objective reality of spiritual experiences either, from my own experience. All that I have experienced is what has happened to me. This is quite subjective but no less real for me. I have validated Brunner's thesis in my own life again and again, but I have now done the same with Assagioli's psychosynthesis. All I can say is that both systems offer me concrete help in achieving my goal. This is a value-judgment but it is my own and validated in the personal, clinical and laboratory experiences of my life,

and more so in recent years.

Another constant factor in both writers is that of "man in relationship". In this is the dynamic for achievement. Brunner deals primarily with man's relationship with his highest known value - God in an "I - Thou" relationship. This relationship is validated in community (church or true kingdom). Assagioli focuses on man's relationship with his highest known value (whatever man believes it to be) and in Spiritual psychosynthesis it is the Supreme Synthesis of Will. It too is validated in community (therapist and client) as psychosynthesized man becomes the helping guide to others, one-to-one or in groups. Both the theologian and the psychologist stress the dynamic of self-reflection; for man to look at himself and appropriately deal with his anxieties and move on to actualize his potential attaining the highest meaning possible in this life. Such meaning is always found in relationship.

The limits of this study preclude a depth study of the detailed constructive uses of negative anxiety. I am aware that Assagioli omits the dynamics behind loneliness. He may agree with Clark Moustakas[11] of the Merrill-Palmer Institute in Detroit,

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[11]Clarke E. Moustakas, Loneliness (Englewood Cliffs: Prentice-Hall, 1961), p. 107.

that loneliness when faced with courage strengthens the person

and puts him fully in touch with his own resources.

> Being lonely and being are dimensions of an organic
> whole, both necessary to the growth of individuality and to
> the deepening value and enrichment of friendship. Let there
> be loneliness, for where there is loneliness, there also is
> love, and where there is suffering, there is also joy.[12]

Both writers have accepted man's anxiety (sin) and have utilized

the dynamics behind it in a constructive way for salvation and

wholeness. This is done more in detail by some other writers[13]

but should not be overlooked as an achievement by Brunner and

Assagioli. Our study of Brunner points out that he does not

condemn man in his drive for autonomy but rather his drive

for a "false" autonomy. He approves of the drive but con-

demns the method. He is for man reaching his potential but

desires man to reach his highest potential as a true human who

responds favorable to the address of the Highest (God). Assagio-

li sees man evoking poor images and hurting his chances to

achieve his greatest potential. He does not condemn the evok-

ing of images but attempts to prevent man from synthesizing at

a point less than his highest Self-image. He insists that man

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[12]Ibid., p. 103.

[13]Seward Hiltner and Karl Menninger, Constructive
Aspects of Anxiety (Nashville: Abingdon Press, 1963), pp. 1-173.

reconstruct his personality on the basis of his own idealized self-image whether it be the "inner Christ" or some other worthy hero.

Another conclusion from this study is the validation of religious experience to be psychotherapeutic. When man experiences the redemption and salvation described by Brunner, he senses a wholeness like unto that experienced by the man who has traveled on the journey to Spiritual psychosynthesis. God is real for both men who have become less anxious about existential guilt since both men have made "decisions" to actuate their inner dynamic and driving thrust toward wholeness, fulfillment, and salvation. Both men have discovered true identity (the real Self) in meaningful relationships with Self and others in community. Both have been changed, which is the goal of therapy and religion. The inner battles have been fought on battle grounds of the id, ego, and the super-ego and the authentic human Self has emerged victorious. Real man is now at peace, at home, and continually seeking to export such a "pearl" to others in the community on a core-to-core relationship.

A final result of such a study is the vital necessity for me to be myself as opposed to role-playing and other games which people play. I am truly a "me" as I discover myself at the very core of my being: just being a "me". Brunner's

God calls upon me to respond to the highest form of human authenticity. I can respond only from what I see, know, and experience within myself. Such a form, Assagioli would say evokes in me my highest Self-image to which I must direct all of the latent powers within me for actualization. This surging elan vital is the force of God within each person driving him towards his unique and autonomous fulfillment, the divine right of every Self. This driving force (God within) propells my "unlimited" curiousity and energy to find reality and take my rightful place in it. I have to share this joyous anxiety-subsiding force with others in relationships. Some relationships will not be creative and will be negative, but I must be me, the Self, the new personality, the new creature, free "to be" in being incarnate. I am "I" in finite flesh, pulsating and throbbing with the vital force coursing my life toward fulfillment in time and in the new image of God.

I prefer to identify myself with the statement of the Faith and Order Conference at Edinburgh in 1937:

> We do not.....hold that the action of divine grace overrides human freedom and responsibility. We men owe our whole salvation to his gracious will. But, on the other

hand, it is the will of God that his grace should be active-
ly appropriated by man's own will and that for such decision
man remains responsible.[14]

This position I see as semi-Calvinistic in that illumina-

tion comes upon man as a gift of God, and semi-Pelagian

because of the necessity of man's freedom in exercising his

will to responsibility. I would prefer to use Brunner's word

of dialectics which affirms both without negating the truth

found in each.

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[14]Harry J. McSorley, _Luther: Right or Wrong?_ (New York:
Newman Press, 1969), pp. 365 - 366.

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